

✓ SIVOILA.
Too good to be true:

OMEN.

Though so at a weve,
Yet all that I told you,
Is true, I vpholde you:
Nowv cease to aske vwhy:
For I can not lye.

Herein is shewed by way of Dialogue, the
wonderfull maners of the people of
Manasim, with other talke
not friuolous.

*Seen and allowed according to the
order appointed.*

By Tho. Lupton.

AT LONDON.

Printed by Henry Bynneman, dwel-
ling in Thames streate, neere vnto Bay-
nards Castell. Anno. 1584.

Cum Privilegio Regie Maiestatis.

TOO GOOD TO BE TRUE

Though to be a writer
Yet all that I told you
Is true, I vouch for you
Now cease to ask why
For I can not say

Herein is a copy of the
wonderful numbers of the people of
London, who other things
not mentioned.

Some and others according to the
order appointed

Printed by Henry Byneman, dwel-
ling in St. Dunstons, near St. Dunstons
Church, London, 1584.

Printed by Henry Byneman

G. Neale
TO THE RIGHT HONORABLE,
Sir Christopher Hattō, Knight,
Captaine of hir Maiesties Garde,
Vizchamberlaine to hir Highnesse,
and of hir Maiesties most honorable
priue Counsaile.



Although I can not (right Honorable)
procure my Countreies commoditie as I
woulde, for that my power is not to my
pretence, my mighte to my meaning,
nor my abilitie to my industrie: yet I can
not choose but utter my goodwill, in she-
wing what I wishe to the same. But by-
cause I would not be thought to counsell
others, that haue more need myself to be



taught: to set forth orders for others that ought rather to be guided:
& to direct others that are more meet to be led: therefore what haue I
written to that ende, is none other thing than that which now is obeyed
& most diligently followed throughout that most ciuill Countrey called
Mauqsun. The like whereof is not elsewhere so vniuersally practised.
And though the things therof written, wil be hardly credited (but
more faintly followed) for that they are so rare & strange, and in such
an vknownen place: yet they are not to be reiected as false, considering
it is harder for the reporter therof to tel a lie, than for a common lier
to tel a true tale. Which must needs be granted, if his name called O-
MEN. And the name of his Countrey called Mauqsun (before men-
tioned) be aduisedly marked and considered, especiallie & conuerso
construed. And now for that the marvellous manners, the honest be-
haviour, the faithful friendship, the courteous conditions, the commen-
dable customes, the plaine meaning and true dealing, the Lordes libe-
ralitie, the Ladies great curtesie, the husbands fidelitie, the wines obe-
dience, the maydens modestie, the maisters sobrietie, the seruants di-
ligence, the Magistrates affabilitie, the Iudges equitie, the common
mitie, the preferring of publike commoditie, the generall Hospitali-

Aij.

tic.

*Mauqsun
in the Island
of Ailgna*

The Epistle Dedicatorie,

  tie, the exceeding mercye, the wonderfull Charitie, and the constant Christianitie of that Countrey is such: I hope the honest affectioned will hereby take no small pleasure and profit. Not ignorant, that there are not a few of an other secte, that loath they oughte to love, disdain they ought to desire, feere at that they ought rather to favor, and discommend that they can not amend. Whiche if every Writer shoulde have weyed, many good things had lyen hid, that now are uttered: great knowledge woulde have bene kept close, that now is discovered: and many profitable things unknownen, that now are practised. And therefore as they respected rather to pleasure some honestly, than to please many foolishly: so I meane hereby rather to content the well minded with thinges commendable, than to flatter fooles with unnecessary matter. Trusting your Honor will rather weigh my good will and zeale, than my rude rashnesse: in that I presume to present unto you such a simple gift. Comforted herewith, that seeing the Persian Prince was content to accepte a poore mans handfull of water, (whiche had no better thing to give him) I hope youre Honor will take in good parte this handfull of paper, not without something in it, whiche is the best thing now I am able to give you. And though this is not the first booke that hath bene dedicated unto you: yet your Honor is the first man to whom I have dedicated any. Whose wisdom hath willed me, whose modestie hath moved mee, whose clemencie hath encouraged mee, whose love to learning hath allured mee, and whose common commendations hath entised me to offer it unto you. Thinking my selfe happily recompensd, if you receive it but halfe as thankfully, as I doe give it faithfully and willingly. Thus omitting any further herein to trouble your Honor, desires God earnestly to guyde you in goodnesse, to defende you from dangers, to fense you from foes, to lend you long life, and to bring you to blisse,

**Your Honors most obedient
to commaunde,**

 **THOMAS LYP TON.**



Too good to be true.

The vvhole discourse vvhwhereof doth fol-

low, and is declared by two, whose names are

OMEN and SIVQILA.

OMEN.

J. B. P. 1111

Guy's Inn



Deruaile what fellowe this is that comes towards me thus speedelie: he thinks belike to haue some succour here, but he is much deceived: for wee neuer go to trouble anie: neither anie shall trouble vs. What art thou sirra? what is thy name: from whence dwest thou come: and what wouldest thou haue?

SIVQILA. Sir, I am come from the furthest partes of the world, I thinke there is no place nor Countrie but I haue bin in it I beleue, (except this where you dwell) my name is SIVQILA, a sinner I confesse, but one that feares God, loues his word, esteemes equitie, and abhors wickednesse: my chiefe desire is to find out such a countrie and people, as are altogether affectioned as I am.

OMEN. You may go round about the whole world, and through and through it againe, yer you shall find the least billedge (much lesse a whole countrie) of such as you name your selfe to be: I praye you of what Countrie are you?

SIVQILA. Forsooth I was bozne in a famous and most fertile Island called Ailgna.

OMEN. If I do not mistake it, there are some of your countrey men, that would haue rapt out halfe a dozen othes,

Too good to be true.

in a great deale lesse talke than you haue vttered.

SIVQILA. What is true, God amend it, which vice with manie other, too commonlie frequented, was the chiefe occasion of my comming from thence.

OMEN. What? and could you find betwene that and this no good and meete place to rest in?

SIVQILA. No truelie, notwithstanding I haue bin since in diuers countries, where Gods word is truelie preached, and manie godlie professors thereof. But bicause the most part was giuen to greedy gaine, to fraud and flatterie, and to wickednesse and mischief, there was no place for me.

OMEN. Are you so vertuous, that you may not dwell with the wicked? are you so holie you may not abide among the haughtie? and are you such a saint, you may not settle your selfe with sinners? then truelie, either you must get you a place in Paradise, or a house in Heauen: for I thinke you meane not to harbour in Hell.

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SIVQILA. The Lord keepe me thence, and the most enemies I haue. But sir, I would not haue you thinke, that I take my self to be so vertuous, that all other are too sinfull to be conuersant with me. For so I might seeme to be more pharisaicall than faithfull, more wicked than witty, & more deuillish than goodly: for the fathers could not flee from them, the prophets were present with them, Christ the sonne of God was conuersant with them, the Apostles were alwaies among them, the martyrs remained still with them, and the saints in this life can not shun them. But truly sir, I loath and detest such vile and abhominable sinne so much, as is commonly vsed with many of them at this present, that my heart did euen sinke for sorrow, while I was among them.

OMEN. Why did not you returne into your owne country, seeing you could find no fit place for your purpose?

SIVQILA. Truelie, bicause I hoped the further the better: but I found by pꝛofe, the further the worse. For after I departed from the carnall Gospellers, I came among the peruerse Papists, among whome was such superstition, idolatrie,

idolatrie, and maffing, with other abhominations : beſides the impriſoning, racking, puniſhing, killing, and burning the true profeſſors of Chriſt, that I could not choſe, but openlie tell the truth and their faults, which in no wiſe they could abide to heare, whereby quicklie I was impriſoned, and there ſo puniſhed, that the vnchriſtian Turks would not ſo haue vſed me.

O M. How chāceth y: ſo: they name theſelues Chriſtians.

S I. They are Chriſtians in name: but diuels in their deeds.

O M E N. It is maruell you eſcaped their hands, if they be ſo cruell as you ſay they are.

S I V Q I L A. It was againſt their wills you may be ſure. But as the Lord deliuered Peter out of his chaines : ſo he of his mēere goodneſſe deliuered me miraculouſlie, and ſo you would ſaie, if I did tell you how. And thus (as Daniel ſaith) the Lord neuer faileth them that put their truſt in him. And when I was eſcaped their hands, I travelled further, vntill I came among the heathen idolaters, from whence I wiſht my ſelfe with a good will : but to ſaie truelie, I found more loue among them, not knowing God, than among the Papists profeſſing God : who, though they would not belēue my religion, yet they liked it a great deale better than the papifticall religion, after I had reuealed the manner thereof to them. And then through long travell, I hapned amongſt the Canibals, who vſe to feede on mens fleſh. But God ſo guided my ſteps, that I fled from them, and through his great prouidence eſcaped them.

O M E N. You that are men of God, ought neither to feare death, nor flee from perſecution.

S I V Q I L A. No ſir, & why ſo: did not Chriſt the ſon of God which was without ſin, feare death himſelfe: & haue we that are moſt wicked ſinners, a greater prerogatiue therein than he had: And doth not Chriſt ſay alſo: If they perſecute you in one citie, flee into another: then if we may lawfully flee from Chriſts enemies ſo: feare of killing, we may well flee from the Canibals (that knowe no God) ſo: feare of eating.

B. y.

O M E N.

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OMEN. You haue spoken well for the defence of your owne life.

SIVQILA. I haue spoken but reason I hope: Sir all the sort of vs, yea the best of vs all are fraile flesh, rather giuen to defend our life, than to amend our life: you must thinke vs to be earthlie sinners, not heauenlie Saints.

OMEN. What will you doe now, doe you meane to go into your Countrie againe?

SIVQILA. I intend to proceed further this waie, perhaps this countrie of yours may be something better than where I haue trauelled, worse it can not lightlie be.

OMEN. Nay, you came neuer in the like since you were borne.

SIVQILA. What, for goodnesse or euilnesse?

OMEN. Nay, for goodnes, godlines, obedience, equitie, vertuous living, plaine dealing, and true meaning, that in all the earth is not the like: for we haue such commendable customes, and excellent orders, and so well kept & obserued, that you would thinke the incredible if you did heare them.

SIVQILA. Well, though my trauaile hath bin trouble, some, painful and dangerous, yet I repent not my iourney: for now I hope I haue found the place that will please me: I pray you let vs make haste, I thinke long untill I be in it.

OMEN. You were best to knowe first, whether you shall be welcome thither or not.

SIVQILA. I trust I shall behaue my selfe in such order, that none there shall mislike me.

OMEN. Well, to be plaine, you can not come there, for we keepe none but such as are borne and bred in our owne Countrie, therefore no stranger can dwell with vs, for if they should, we should rather learne their vices, than they follow our vertues.

SIVQILA. As you are to be praised for keeping awaie the wicked, so are you to be misliked for refusing the good: for you could learne of them no harme, but goodnesse.

OMEN.

Too good to be true.

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OMEN. Speake better than we they may, but offend so little as we they can not. And yet if we should receiue anie being neuer so godlie and honest: would all the bꝛode they bꝛéde be so godlie as they? no not so, for the godliest fathers in the old time, haue had godlesse childzen.

SIVQILA. I can not denie that: but if you would be so good vnto me, as to suffer me awhile to remaine in your Countrie, I would (by Gods helpe) liue in such order, that I would not encrease your number.

OMEN. Are you not flesh & bloud? are you not a sinner?

SIVQILA. Yes trulie that I am, or else I were a liar.

OMEN. Then we will not trust you, noꝛ put it in pꝛofe: as godlie men as you haue bꝛoken as great pꝛomises as that: therefore set your heart at rest, you may not come there, noꝛ you shall not come there.

SIVQILA. What remedie, I can be but soꝛie, but my grieve is the greater, for that I am so nigh such a countrie, where there is such godlie orders, such commendable customs, equitie esteémed, and vertue so embraced, (as you erst did tell me) and can not see it before I go hence. O that I might haue bin so happie, to haue séene the manners and orders thereof, whereby I might haue reuealed them in mine owne countrie, when I had bin come home, that they might haue bin pꝛactised there. Such a mind I haue that my countrie might excell other in goodnesse and equitie.

OMEN. It séemes, that you being so godlie, and of a perfect religion, there are godlie pꝛeachers in your countrie.

SIVQILA. Andéed there are great stoꝛe of them, thanks be to God, and are verie diligent in pꝛeaching the trueth of the Gospell, and doe mightilie thereby repꝛoue sinne, but either the diuell doth so busilie strow tares among the good seed of Gods word, or the audience are so stonie hearted, or else they are negligent or forgetfull hearers, or rather all, that their painefull pꝛeaching doth little pꝛeuaille, yet moze than some wish, but not so much as I would.

OMEN. When it were but vaine to see the orders & vles

Too good to be true.

Parke.

of this our countrey, (if you might) for seeing they will not follow Gods word, which they credite, being among them: then it is like they will much lesse regard our orders, being unknowne unto them, and that so far from them, vnlesse they be of the sect of *Diuels* brethren, that rather would beleue one that should come from hell, than the word of God that came from heauen. Yet I am of this opinion, that your countrey men will rather embrace toies, gawdes, and new vices far brought, than good things and auncient vertues vnsed nigh home: so that if you heard of our maruellous manners, and excellent orders, yet you were as good (when you come home) declare them not, as they to heare them, and follow them not.

SIVQILA. Yea sir, but many of them thinking that none in the world haue better manners, orders, customes, wits, and knowledge than they, and then hearing of such far passing theirs, and that in a far unknowne countrey, I thinke verilie shame would driue them to follow and practise some of them at the least.

Note this well.

This is worthy the noting.

OMEN. Do you thinke that your countrey men will doe more for feare of shame, than for feare of sinne? trulie you doe commend your countrey men verie well. But suppose one forbeare to plaie the harlot for feare of shame, and another refraines the same for feare of sinne, or for displeasing of God, do you thinke that shame can do the one as much harme in this world, as sin can doe the other in the world to come? I thinke not, for shame can make but one to be mocked, disdained, gazed, and pointed at, and perhaps to bee whipt a little, empzisoned, set on the pillozie, or ride in a cart, the memozie whereof lasteth but a while, who after comming to wealth, shall haue as manie curtesies, as they that neuer did the like: whereas sinne is so horrible in the sight of God, that eternall damnation in hell fire for ever is the reward thereof.

SIVQILA. Yea, without repentance in Christ, amendment of life, and the mercie of God.

OMEN.

Too good to be true.

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OMEN. Yea, but that is more of Gods goodnesse, than of your deseruing.

SIVQILA. I must needs grant that, blessed be his holie name therfore. Well, seeing there is no remedie, I meane to go homeward againe: for no place that I haue tranelled in, doth excell it for true preaching, plentie and peace.

OMEN. And I tell you, they are three such dishes, as they that will not be thankfull for them, are worthe to fare worse. I thinke few people haue more and do deserue lesse.

SIVQILA. In dede as you saie, vnlesse proud apparell, haughtie hearts, daintie dinners, surffetting suppers, detestable drunkennesse, solenne swearing, and other vitious living deserues it.

OMEN. Nay, that is the next waie to lose their great blessings of God, which they are not able to get againe with all the cunning they haue.

SIVQILA. They are worthe blessings in dede, if they could see it.

OMEN. If one of them were taken away, they would see it: if two of the were taken away, they would feele it: but if all three were taken away, they would lament it: I can tell the y.

Consider this.

SIVQILA. The Lord forbid it: I hope in God neuer to see that day.

OMEN. As good, vertuous, and as honest countreys as yours, haue at one time wanted some one of them: they may thinke themselves blessed, that haue three such treasures all at once.

SIVQILA. Then what will you say to them that lacke them all at once?

OMEN. They were most unhappie of all other I thinke: but your countrey men were neuer in that case.

SIVQILA. Yes truly, and that of late dates.

OMEN. I thinke then they can neuer forget the goodnes of God: that hath sent them wealth for want, plentie for penurie, light for darkenesse, quietnesse for trouble, peace for warres, and solace for sorowes.

Marke this well.

SIVQILA.

Too good to be true.

In pouertie
we remember
that we forget
in welth.

SIVQILA. No more they should, if they would praise as well vnto God, as they praise vnto men: if they were but halfe so good children, as God is a Father: or if they did not wilfullie winke at that they should willingly see. But truly we are made of such a marvellous mould, that riches will not make vs remember our pouertie past: yet pouertie will make vs remember the welth we haue had.

OMEN. Such is the nature of witlesse (not of witty) men: your going home wil be dangerous, and your getting home as doubtfull.

SIVQILA. That God that guided me hither, will, I trust, lead and protect me thither: but sir before I go, I beseech you thinke not much, to let me vnderstand your name, and the name of your countrie.

A hard place
to dwell in.

OMEN. I will not greatlie sticke with you for that. I am called **OMEN**, & my countrie is called *Mangsun*, therfore the place is not meete for you to be in, vnlesse you can liue foodlesse (I had almost said faultlesse.)

SIVQILA. Well sir, I will now take my leaue of you, fare yee well.

OMEN. Staie a little I praise you, haue you a desire in deede to know the state of our countrie?

SIVQILA. A marvellous desire, if I knew how.

OMEN. I like you well, & now for the good will I beare you, I will make a relation to you therof, specially as much as I can remember, or as you will aske.

SIVQILA. I thanke you most hartilie therfore, and if you stand in need of me as you doe not, and I as able to pleasure you as I am not, you should find as much willingnesse in me, as I perceiue readines in you.

OMEN. Your curteous speech doth much please me, therfore aske what you will, and I will answer according to your demand.

SIVQILA. I neede not aske you the cause of the good estate of your countrie, for by your former talke, it seems you haue a worthy gouernour, obedient subiects, and also good lawes

Too good to be true.

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lawes well and thoroughly executed.

OMEN. You say true, in the three first blessings you spake of, you may perhaps compare with vs, but in these last three we may compare with you.

SIVQILA. You would not gaine so much that waie as you thinke, if our subiects obeyed our souereign: for truely we haue more orders than be well obserued, we haue verie good lawes, though euill kept, and not thoroughly executed: therefoze our lawes (as *Anacharsis* saith) are like to a spiders web which the Humble-Bee doth breake and rush through at pleasure, but the little weake and small flies are catcht therein.

Lawes compared to a spiders web.

OMEN. I knowe what you meane thereby: surely lawes were as good vnmade as vnkept. To what purpose serueth a Mill, if it be vnoccupied and grind no cozne: to what end is a rod, if the child be not beaten therewith when it doth offend?

True sayings

SIVQILA. To no purpose at all: and also if lawes be euill, then why are they made: if they be good: why are they not kept: But sir I praise you, do your Bishops, Preachers, and Ministers liue godlie?

OMEN. Yea, such Bishops, Preachers, and Ministers, as we haue, you haue not commonly heard of the like.

SIVQILA. Then I trust they liue according to their preaching, teaching, and vocation.

OMEN. You neede not doubt that, for they are altogether of this opinion, that there is no greater reproch to Bishops, Preachers, and Ministers, than to praise that way, that they refuse to walke in themselves. Therefore our Bishops liue so godlie, our Preachers besides so vprihtly, and our Ministers so modestlie, that they do tenne times more good with their vertuous liuing, than with their godly preaching and teaching.

Marke this well.

SIVQILA. I feare it is Too good to be true, which if it be I would to God it were so with vs: for to tell you truth, I feare there are manie with vs that doe a great deale more

C.

harne,

Too good to be true.

The more pite harme, with their naughtie living, than they doe good with their preaching and teaching.

OMEN. I remember you said even now, that you feared my words were Too good to be true: but I beleue verilie that these your words are Too euill to be false. For surelie I thinke that some of that woorthy function liue as reprochfully, as they that are not of such a calling.

SIVQILA. I wold it were false: notwithstanding there are diuerse of them thzough Gods goodnes liue so godlie and vertuously, that the cruellest enimies they haue, are not able to reproue them.

OMEN. It is an euill corn feld that beares nothing but thistles: and it is an euill garden that brings forth nothing but weeds. But trulie as you say, the euill living of the preachers doth much harme.

SIVQILA. I affirme your saying, for the people are more apt to follow euill dedes, than good words.

Apt to euill e-
uerie way.

OMEN. Yea, and more apt to follow euill words than good dedes.

SIVQILA. If they be so giuen to follow both euill words and euill dedes, (howsoeuer they are tied or linked) then what saie you to that preacher or minister that saith euill & doth euill most commonlie, vnlesse it be in the pulpit or Church?

A good iudge-
ment.

OMEN. In my iudgement, the one is more meete to preach on the pillozie, than in the pulpit: and the other is more meete to be whipt out of the Church, than to minister in the Church,

SIVQILA. I maruell how such dare presume to enter into that place.

A good answer

OMEN. And I maruell why such are chosen, and put in to that place.

Rightlie said.

SIVQILA. Alas, they counterfeit themselves, vntill they get in.

OMEN. And when they vncounterfeit themselves againe why are they not thrust out?

SIVQILA.

SIVQILA. I haue knowne diuers such in my Countrie displaced by godlie Bishops.

OMEN. And haue not some of them bin placed againe in a great liuing, in another place, some after?

SIVQILA. Yes that they were, but how, and by what meanes I know not.

OMEN. Then I beleue I know, for bribes, rewarde, friends, and letters, helpe many a one into that holie and sacred function, that are meete to be Swineheards, than spirituall Sheepeheards.

SIVQILA. The more pitie, I would it were not so, I maruell that you haue none such with you.

OMEN. If we did as you, we should haue as you haue, we haue neither Bishop, Pastor, nor Minister, but is long and thoroughly tried before, to be of such learning and godlines, and of such qualities and conuersation, as is meete for a Bishop, Pastor, or minister, according to the description of Saint Paule to Timothy.

SIVQILA. Then I thinke none is admitted into that function with you, that intrude themselves into it by giftes, or Simonie.

OMEN. No I assure you, for if one should seeme to offer himselfe, or procure by any waies or meanes to come into that worthy charge, he should not only euer after be esteemed to be ambitious and couetous (thinking he would haue it rather for preheminance than for preaching) but also shall lose halfe the liuing he hath, and be euer after euill thought of, vntill he did increase in vertuous liuing, that his repentance therefore might manifestlie appere. For we are out of doubt, that he that is an earnest crauer and suter for a spirituall liuing cares more for the flocks than the flocke.

SIVQILA. This was and is a common practise among the Romanists.

OMEN. I praise God it be not vsed among the Protestants.

C.ij.

SIVQILA.

SIVQILA. I feare it is vled among some of them.

OMEN. Take heede your some be not a great sort, therefore it is lo manifest, that such seeke the living, not the office.

Marke.

SIVQILA. I thinke if there were now as small living ioined to the said offices, as was in the Apostles time, there would be as few crauers of them, as now there be manie: And then we should be dzuinen to chosse fit men for the ministerie, as they of the ministerie chosse now fit livings for themselves.

OMEN. Whatsoever they doe with you, they cannot chosse them so with vs: Christ chose the Apostles, they chosed not him, nor sued to him for office. Steuen and the rest were chosen to be deacons, by the elders, for their vertuous living and good conuersation: but they did not sue for it, nor made frends therefore. But Simon Magus, one of another religion (that loued gaine more than godlinesse) would haue come by the holie Ghost at the Apostles hand for money, as many get spirituall livings nowadaies, wherevpon it may rightly be called Simonie. Therefore if the Apostles & Deacons, came more trulie to their offices (being chosen & called to it orderly, than Simon Magus) which procured or called himsele, even so they that are orderly called & chosen nowadaies, for their abilitie & godlie conuersation, to this worthie ministerie, may be thought to be the true Bishops & pastors: and they that come in by money, or by anie other vnlawfull meanes, may rightly be called Simon Magus disciples: for as Simon Magus thought to haue sold because he ment to buie, so the buying Pastors and Ministers, now, because they haue bought, they meane not to giue.

SIVQILA. Some haue Spirituall livings giuen them frelie, yet vle them as euill as the rest, and are rather flaxers, than feeders of their flocke.

OMEN. Then the fault was in the giuer, before he had iust triall of them: but the Bishop in more fault, for admitting them, before he had true knowledge of their learning,

ning, maners, and conuersation. But if the patron that doth present, the Bishop that doth admit, and the Parson that is presented and admitted, did deeply consider, what a deare price Christ hath payde for our soules, what endlesse torments euerie lost soule shall suffer, the continuall enter- tainment that such Bishops and Patrones shall haue in Hell at the Diuels hands, for presenting, admitting, and suffering such blind busters, or carelesse pastors, and the continuall chere, besides the howling, gnawing, and gnashing of teeth prepared in Hell for euerie such Parson, Pastor, or Minister, the Patron then I thinke would not present so quicklie, the Bishop would not admit so vnadvisedlie, nor the Parson or Vicar would not so rashlie enter into such a dangerous office, for all the earth, nor the whole treasure thereof.

They would not do so if they consider this well.

SIV QILA. And haue they this consideration with you?

OMEN. Yea I warrant you, for as I told you before, none are chosen into the ministerie, but they are well tried and approued, to be godly, well learned, of a pure and honest conuersation and vertuous living: and euerie such Minister doeth consider, that the blood of euerie soule within his charge, that shall perish through his default, that is, for lacke of good teaching, or through want of reproofing, or by his euill example of living, shall be required at his hands. And euerie Parson or Vicar with vs doe likewise consider, that he shall answer for euerie soule so perished, through the negligence of the Minister by him so permitted in his cure. And all the Bishops with vs are so holie, godlie, and vertuous, that they weigh and consider, that they shall answer for euerie soule that is perished within their Bishop- rike, through the default of anie Parson, Vicar, or Pastor there by them admitted.

A good consi- deration of the Ministers of Mauqfun.

A good consi- deration of the Parsons of Mauqfun.

A good consi- deration of the Bishops of Mauqfun.

SIV QILA. O most happie countrey, that hath such blessed Bishops, O most blessed people, that haue such precious Pastors: if all the Bishops, Pastors, and Ministers had such a consideration as they haue, there would not be such

Note this.

He is a noddie
indeede that
will paie such
a fine for a
Farme.

This is deep-
lie to be confi-
dered of manie
that sue for
spirituall li-
uings.

Note.

This is to be
well marked.

gaping, snatching, procuring, waiting, suing, flattering, crouching, writing, riding, poasting, giuing, rewarding, and promising, for spirituall liuings, as now is. Paie, they would rather flie from them, than thus to follow them. A meere madnesse to desire our destruction, to paie for our paine, and to seeke our owne sorrow. If one might haue a Farme, for the space of one and twenty yeres, without pay- ing of any rent all that while, vpon condition that he should be hanged at the end of the said yeares: might not he bee counted a verie noddie, that would paie such a fine for a Farme? Truly then he might rightlie be thought to be stark staring mad, and cleane out of his wits, that will sue paine, fullie, and labour earnestlie to haue a benefice, to liue idellie and loitringlie all his life, to paie the fine of damnation for euer therefore after his death, in Hell fire, where there is paine without pleasure, sorrow without succour, mourning without measure, and miserie without mercie.

OMEN. Call you these fines, they are proper fines indeed, they may more properlie be called fines, than the fines now daily giuen for Farms: for they make a final end of al. A mā were better to paie a good round fine at his coming in, than to paie such a fine at his going out: this is the common fine that all Idolaters, vsurers, whozemongers, harlots, bauds, swearers, drunkards, theues, and such like wicked persons shall paie to the Diuell after their death, for occupying of their trade: he is not so hastie in taking his fines, as manie Landlords are now adaies. What can a man desire more, than to occupy a thing freely during his life: the vsurers dare not for their eares lend their money to interest vpon so long a day: for, if they should, & borrowers would not be so bare, nor the lenders so rich. Wel, though the Diuel suffer so long, yet he will pinch them home in their payments at length.

SIVQILA. A dolefull thing to consider these fines, a lamentable thing to remember these fines, but a most horrible thing to paie these fines. There is an end of earthlie payments, fines, and vsuries, but the fines and vsuries to the Diuell,

Diuell, shall euer be a paying, and neuer paid.

OMEN. A common saying, A daie will come shall paie for all: but when this daie commes, it will paie home for all: therefore seeing the great goodnesse of God can not moue vs, the wonderfull friendship of Christ can not procure vs, nor the strange examples of our warning can allure: yet me thinks euermlasting damnation with the fænds in hell fire should feare vs.

Marke this well.

OMEN. I doubt there are some, which either thinke there is no Hell at all, or else that God is so mercifull, that he will suffer none (bee they neuer so wicked) to come there.

SIVQILA. If anie such bee, they haue either exercised themselues verie little in the Scriptures, or else they giue verie small credite to it. If they will credite Christ, (who is well worthie to be belæued) then they can not be doubtfull, but that there is a hell: for he saith, Whosoever sayth thou foole, shall be in daunger of hell fire: and he sayth againe: It is better for thee that one of thy members perish, than all thy bodie should be cast into hell. What neede I recite the words of the Prophets or Apostles, that in diuers places name hell? If anie be so incredulous, that they will not belæue Christ, they will hardlie belæue either Prophet, Apostle, or anie other. But I will promise them one thing, whosoever will not belæue Christ now, they shall belæue him against their wils at the last daie, at which time he will saie, Goe yee wicked into euermlasting fire, prepared for you from the beginning. And then with all the might and power they haue, let them proue him a liar, or withstand him if they can. No, no, he will be too hard for them there: for, though the Jewes ouermatcht him here with his will: he wil ouermatch them & all his enemies there against their wils. As there is a God that will protect and defend the godlie: so there is a Diuell (yea a maister Diuell) besides manie thousands of others Diuels that will

They that beleeue Christ, must beleeue there is a hell.

Marke.

A pleasant discourse where the diuell shold be if there were no hell.

will torment and punish the wicked. And as there is a heauen where the godlie and faithfull beleeuers shall haue euerlasting ioie and pleasure: so there is a hell, where the wicked and infidels shall haue endlesse sorrow and paines: or else, if there were no hell, where should the diuell with all his vnder diuels keepe his residence? Not in heauen I am sure, for God did thrust him out from thence for his pride, but not to come thither againe. And though heaue be great & large, yet it can not hold them both: and to saie truth, the Diuell is such an enimie to God, that he will not haue such an euill neighboꝝ so nigh him.

OMEN. And on the earth I am sure, he shall not roost, neither in the water, aire, nor in the fire region next vnder the globe of the Moone, neither in anie of the firmaments aboue, that are vnder Heauen, for all these shall be consumed.

If there were a purgatorie yet the diuell could not remaine there.

SIV QILA. And if there were no Purgatorie (as I am sure there is none) though some dolts do dreame of such a place, yet the Diuell could not be there, for it should likewise be consumed with the earth, for that it is placed in the centre of the earth, as it is imagined. But if their imagined Purgatorie should be saued from destruction, I thinke the Pope (the chiefe protector of Purgatorie) would not suffer the great Diuell, with such a rabble of other Diuels, to take possession there: which hath bin one of the richest Manors that euer he had. Nor it could not well stand with his holinesse (though the Diuell were his deare friend) to displace the sãlie soules that haue paid rent for it afore hand: especiallie such of them as he hath pardoned manie yeares after the daie of Iudgement: for though the date of some of their pardons are out alreadie, yet manie of them will not be expired of a great while after. Now sir, if anie of them are such as are appointed to go to heauen, they will carrie there no longer (if they be wise.) And they that are appointed to be damned, they will not go from thence with a good will. And further, the Pope should doe them much wrong, if they should

The Pope would keepe the diuell from possession of purgatorie.

Marke this whole discourse of purgatorie & the poore soules that are in it.

should be put out of their place of priuiledge befoze their lease is expired. And manie haue this opinion of the Popes good grace, that he will doe neuer a liuing man wrong: Then it is to be thought (if he be of that power as he is taken to be) he will defend the poore soules in Purgatorie in their right, whereby it behoueth him to withstand God, that he doe not consume it at the last daie, when all the rest shall be destroyed with fire. And thus the Pope must needs keepe the poore soules in peaceable and quiet possession, in despight of the Diuell, and all that take his part.

OMEN. But what if the Diuell thzough his great might and power, should (by force) get possession of Purgatorie: how then?

A question to be asked.

SIVQILA. The best thing that the Pope can doe, is to curse him out againe, with Bell, Booke, and Candle.

How the Diuell might be put out of Purgatorie.

OMEN. Yea, but that will not serue, noz yet feare the Diuell, as it hath done manie a fond soule on the earth.

SIVQILA. The the poore soules are like to go to wzacke.

OMEN. Yea & al y mony is lost that they paid to y Pope.

SIVQILA. Yea truely, if that be lost that doth them no good, nay rather continuall harme, for the Pope and his darlings for the greedinesse of mony, bringeth the simple people into such a soles Paradise, that he will saue them: which is the occasiō of their damnatiō, by beleuing & trusting to him.

OMEN. Who be to the that do sell and are sold to the diuell for mony, they will wish that they had not bene bozne.

SIVQILA. And therefore if the diuell should get the possession of Purgatorie, then the miserable soules were as good to be in Hel with y Diuell, as the Diuell to be in Purgatorie with them. Now, considering the Diuell can not dwell in Heauen, neither in the Earth, Water, noz in the fierie Region, noz in Purgatorie, (if there were anie such) then surelie he must needs of force dwell in Hell, for there is no other place for him to be in, vnlesse he be no where.

OMEN. Nay, he shall not dwell there I can tell him that.

SIVQILA. Therefore if there be anie such that saie, there

D.

is

These can
witness that
there is a hell.

Good counsell.

Marke this
saying.

Gods children
shun sin not for
feare of hell.

Meete to be
marked.

Consider this
saying.

Note heere.

is no hell: *Corah, Dathan & Abiron* (if they were here) would tell the there is a hell. If *Nadab and Abihu* were here, they would saie that they lie. If *Judas* one of *Christs* Apostles did heare them saie so, he would reprove them to their face. If *Dives* that rich glutton were with them, he would affirm that there is hell, not by heare-saie, but by p^{ro}ofe. Therefore such were best to beleue there is a hell, least hereafter they feele there is a hell. But suppose there were no hell, and one beleued there were one, could he haue anie harme thereby? no trulie. Marie if there be one, and he thinke there is none: thereby he might reape much harme, for thinking one being none, would make him shun euill, but in thinking none being one, would hinder him to do well. Thus no harme, (but much good) by beleuing there were a hell, and be none: but much harme & no good, by thinking there were no hell, and yet one. But the children of God will not shun sin for feare of hell, but for feare of displeasing their God and most louing heauenlie father: for the louing sonne will shun euill, rather to auoid his fathers displeasure, than punishment. For the child that shuns euill for feare of beating, the same is obedient in hope to haue something. But our heauenlie father hath so created vs, our sauiour *Christ* hath so louinglie raunsomed vs, and the holie Ghost doth so guide and instruct vs (besides the wonderfull benefits that he dailie doth giue vs) that our very duty is to loue him, obey him, & keepe his commaundements with all our power and endeouore: though there were neither heauen to reward vs, nor hell for to punish vs. Well, we haue bin so busie with heauen and hell, that we haue almost forgotten the earth. I praise you sir, is there anie alteration in the peoples manners and liuing of your countrey, since the preaching of the Gospell?

O M E N. Alteration (quoth you) tut it is wonderfull, for at the first preaching thereof, the men came to the Sermons like *Taskers*, and the women like *Plaiers*. Whereat the Preacher was so amazed, that he was readie to go out of the Pulpit, for he thought verilie (seeing the in that order) that there

there would haue bin either a plate, a mummerie, or a May game. But when he vnderstood certainlie, that they came to heare the Sermon, he framed his speech in such order vnto them, sometimes with mild & gentle exhortations with the sweet promises of God for doing wel, bringing Christ for an example for them to follow, saying: Though he was the son of God, & equall to God the father in respect of his godhead, yet he became poore, humble, meeke, gentle, merciful, charitable, & went daily in simple and poore attire, & finally died to make vs liue. And therefore whosoever loues Christ, who would haue him their Saviour, who thinks they shall stand in need of Christ, & who would haue him their friend at the last day, let them follow him in humility, loue, mercie, modesty, and patience, & going soberly & decentlie attired. And sometime he thundreth forth Gods thretnings & vengeance of eternal damnation in hell fire, to such as did continue in pride, couetousnesse, enuy, hatred, vnmmercifulnes, vncleannesse, filthinesse, drunkennesse, idlenesse, & in other sins and vices, that they were wonderfully altered immediatlie after the sermō. For some went weeping away, lamenting & repenting their sins: some did hold vp their hands, and looked vp to heauen, desiring God to send them his spirit to guide them in a new kind of life. And some seeing their fond & gawdy going, did hold downe their heads, (being maruelouslie ashamed thereof) the sequelle whereof shewed, that it was not fained: for, y next time they came to the Church or Sermon, there was such a maruelous change, that the preacher thanked God, & wept for ioy: for the richer sort did cast off their too sumptuous, costly, gawdy, & gazing attire, & came in such modest & decent apparell, as was rather vnder than aboue their degree: & they ript their costly & gawdie garments, and sold the same to such as would buy it for other necessarie vles, y money wherof they distributed amōg the poore. And the inferiour sort that were not able to buy new garments, altered their old into a decent fashion according to their degree: so that there was neuer such a chāge in such a short time, I beleue.

A good preacher.

A maruelous alteration at the first hearing of Gods word.

Too good to be followed.

D. y.

SIV QILA.

Another
change but not
so good.

SIVQILA. Such a change God send vs, I feare it will neuer come, it hath bin so long a comming. I haue seen great changes with vs betwēn one Sermon and another in one place: for where the Preacher perswaded them gentlie, and cried out against them vehementlie for their proude, sumptuous, and gaudie attire: yea, and in such sort, that it would haue made the verie Infidels to haue relented: trulie at the next Sermon after, they were more costlie, prouddie, & more gawdelie attired, with more newer and sonder fashions than befoze: And was not this a change as well as yours?

OMEN. But not so good as ours.

SIVQILA. Surely, yours was a wonderful good change. I feare it is Too good to be true.

Note.

OMEN. And trulie yours is a maruellous euill change, and I thinke it is Too euill to be false.

SIVQILA. The more euill it is, the more need to be false, and the more good, the more neede to be true. Well, though commonlie there is such excesse of apparell, such gawdie going, and such peacocklie and new fashions euerie daie: (for all the preaching and teaching) yet your alteration taketh place in some of our people.

Marke.

OMEN. It is an euill soile that breeds nothing but sin: It is an euil winter that hath neuer a faire day: & that is a mad kind of people that are al giuen to pride. Surely, such braue attire, and such shifting fashions, must needs aske great cost, & great cost wil quicklie consume. So that I beleue by these your sayings, manie thereby are brought into such a consumption, that they are houselesse and landlesse, their purses penilesse, and they at length meatelesse, & then they need not feare to faint in their furies, nor to be sicke of surffetings: & one good turne they shall haue besides, they shal not be troubled with tares and subsidies, nor with paying of house-rent: & some of them besides may boldly brag, that they haue spent as much in one yeare, as their fathers got in twentie.

A poore brag.

SIVQILA. They that can make these brags, may be bold to beg their bread: surelie, if there were no preaching at all,
me

me thinks reason should rule them, their owne wits should will them, and the want of wasters might warn them from being so prodigall, and spending so vaine lie.

O M E N. What will you say to them that are so bewitcht for vnlesse they were so, they would neuer doe so. A maruelous thing that they will paie so deere for Gods displeasure, to spend so much to seeke their owne sorrow, & to go a while gaie, to beg euer after. But truelie if they knew the price of Gods displeasure, they would rather go naked than weare such attire, and though they thinke that they shall be disdaind and mocked, if they doe not go according to the fashion: yet many doe mocke them because they go so out of fashion.

A maruelous thing indeed.

Note this.

S I V Q I L A. What more fondnesse than to bestow money to be mocked? certainly if the ancient fathers that liued vertuously, that went decently, & fared temperately, were aliue at this present, they wold' maruel at the going of many. Truelie our father Adam, which was Lord of y^e whole earth had but a leather pelt to couer his nakednesse, and to keepe him from the cold, and God thought it good inough for him, else he wold haue giuen him a better to weare: and he was well pleased withall. But now many that haue scant a village of their owne, yea, and a great deale lesse than that, doe so vaunt themselves in their beluets, and so swaie in their silkes, that one would take them (vnlesse they knew them) to be rather superiours than subiects. And whereas one of the causes why Adam did weare his garments, was to hide or couer his vndecent partes: they haue turned the vse of their garments quite another way, and weare them for plaine pride. So that they are proud of that that should make them ashamed. Who would be proud of the sheete he weares in doing his penance?

Marke heere.

Marke.

O M E N. None but foles I thinke, vnlesse he be proud for the offence he committed. For his offence is the cause why he doth weare the sheete. So that the sheet should rather put him in mind of his offence which made him weare y^e sheete, than to be proud of the sheete.

It were good reason so.

D.ij.

S I V Q I L A.

SIVQILA. Euen so the wearing of our garments should rather make vs remember our imperfections, our vndecent parts, and our vilenesse, the rather to allure vs from pride, than thereby to be proud.

It is strange indeed.

OMEN. You haue spoken the truth with much reason. It is strange, that that should puffed vp our hearts, that should plucke downe our hearts.

SIVQILA. I praise you do your people keepe one fashion and order in their apparell?

OMEN. What else, for if anie with vs hap to change the fashion of his apparell, and goe otherwise than the auncient custome of our Countrey doth allow: he shall not onlie bee pointed at and mocked therfore, but also noted of such inconstancie, that he shall neuer after be called into anie office or place of credit. And furthermore, he shall lose halfe his goods which shall be distributed for the reliefe of the poore, for that he seemed to disdain the fashion of his forefathers. It seemes by your former talke, that either you haue no such law, or it is not so kept.

So manie fancies, so manie fashions.

SIVQILA. No trulie, we haue no such order, for so manie fancies, so manie fashions with vs. Or euer one garment is woꝛne, an other new fashion is come in.

OMEN. That must needs be a great trouble to Taylors.

SIVQILA. It can not chuse, but that they make them paie for their pleasure. Surelie I muse, seeing there is so much crying out against it by the Preachers, that they are so new fangled and so fantasticall.

OMEN. It seemes they meane not to follow Chzists example therein, who did weare as simple and as plaine a fashioned garment, specially of one of his degree, as euer was woꝛne. And yet he was as able to haue had as manie new fashions, and costlie sutes of apparell (if he had listed) as the best of them all.

SIVQILA. Well, seeing the King of all kings was content to goe so baselie, and in one fashioned garment: then why

why should we that are earth, ashes, and dust, pricke vp our
 selues so pecockly, weare our garments so gaudily, and that
 so costlie and changinglie: I feare, it is so Lucifer like, that
 without we change our copie (and that with speed) we shall **Marke this**
 rather fall with Lucifer into hell, than mount into Heauen well.
 with Christ. All Gods creatures from the begining do keepe
 their order and fashion, wherein God created them (but on-
 ly man, for whom God made them all) who though he is the
 most reasonable creature on earth of all other, who though
 he hath the most occasion to keepe good order of all other, and
 for whom though **G D** hath done more than for al other,
 yet he is the most out of order of all other. Consider the sen-
 sitine creatures inferiour to man, which are Beasts, Birds,
 Fishes, Wormes, Flies, and all other such like, and you
 shall not see one of them, but are of the selfe-same fashion, or-
 der, and qualities as they were, aboue five thousand yeares
 since, when God first created them. Psea and all well con-
 tent therewith, and looke for no new fashion. Marke the
 vegetable creatures, whether they keepe not their old fashi- **Herbes and**
 on still or no? Hath not the Primrose, the Cowslip, the **trees keepe**
 Deasie, the Marigold, the Rosemarie, the Lillie, the Apple **their old fa-**
 tree, the Walnut tree, and all other Hearbes, Weedes, trees, **shion.**
 and Plantes, the like Flowres, leaues, stalkes, rootes, fruit
 colour, smell, taste, vertue, and qualities, that they had the
 last yeare: and haue alwaies had since their first creation?
 Consider the Minerall creatures, as Stones, Sulphur, Al-
 lum, and Gold, Siluer, Lead, Tin, and the other mettals,
 whether they doe not reteine still their old forme and fa-
 shion that they haue euer had or no? So that euerie one
 may knowe them by their old fashion that sees them, and
 yet man that **G D** hath made Lord and ruler ouer all
 these things, that keepe their old order and fashion (that
 should keepe himsele and all things in order) doth
 so disorder and vnashion himsele, that you will not take
 him that was last yeare to be the same man this yeare:
 neither

Neither in apparrell, countenance, behauiour, gesture, nor perhaps in qualities nor maners, and no maruell though we doe not knowe them to be themselves, for I feare they themselves doe not know themselves.

Note this.

OMEN. Trulie I neuer heard of moze preaching, and lesse following than is there by your sayings, but if they would doe as we doe, they would bring forth better fruites than they doe.

Marke this.

SIVQILA. How is that I praise you?

OMEN. We doe not com rashlie to heare y word of God. For we make a full accompt that when the preacher doth speake: that then God himselfe doth talke vnto vs? And who will not go willingly and reuerently to heare God speake, to auoid our damnation?

Worthie the noting.

SIVQILA. Of truth none vnlesse they be mad, for what if a worldlie Prince should determine to goe into a Citie or Countrie, all the inhabitants whereof were rebels and traitors, and would with his owne mouth not only tel them that he did freely pardon them of their rebellion and treason, but also wold giue to euerie one of them his house, or farme to dwell in during their liues without paying of any rent, taxes, subsidies, or any other charges? would they not with great gladnes, decentnes, reioicing and willingnes come thither, and most reuerently heare that good king speake?

OMEN. Or else they were worthy to haue a rebels reward, that is a rope.

SIVQILA. When they are worthy to be hanged eternally in hell, that will not most gladly, willingly, ioyfully, decently soberly, and most reuerently come to the heare eternal God the king of heauen himselfe speake, who doth pronounce not only vnto vs his free and generall pardon in forgiving and sauing vs by the death of his owne onelie Sonne Iesus Christ from euermlasting damnation in Hell fire, (which we iustlie haue deserued by our detestable deedes) but also promisseth vs to dwell with him for euer in heauen in his owne kingdom, in such continuall ioy, pleasure, peace happy

happinesse, quietnesse and rest, as none with pen can describe, with tong can tell, nor with heart can thinke (so that we will follow and obey his word) which to heare, marke, remember, and obserue, it stands vs vpon.

O M E N. You haue spoken most trulie & reasonablie. For Marke this well. if we do willinglie and reuerentlie heare an earthlie prince speake for our short and vaine profit: how much more ought we with great ioy, desire, and most humble reuerence, heare God speake vnto vs for our endlesse profit, ioy, pleasure, and felicitie: Therefore (as I said before) we make so full account to heare God speake (for if we heare his word, wee heare him: for God is the word) that before we heare the Sermon, we fall most humble and reuerently downe vpon our knees, and do praise most hartilie to God, that he of his mercifull goodnesse will so soften our hearts, that his holie word may take deepe roote therein, that he will encrease our memorie that we may carrie awaie the good lessons that we shall heare therein, and that his holie spirit may aid vs, guide vs, moue vs, and procure vs to bring forth the fruites of the Gospell, which shall be taught vnto vs therein.

S I V Q I L A. Oh it is that godlie and seruent praier that workes this worthe effect.

O M E N. Yea, and at the end of euery Sermon we praise in such order likewise, and in our priuate houses, we cease not to frequent the same.

S I V Q I L A. Yea, that is the waie for such a seed to grow. This is to be considered. For what is it to sow seed vpon the grasse or greene sward unploughed or vndigged: euen so what is it to sow such a holie seed in hard and vnprepared hearts: it is for lacke of this godlie praier that preaching so little preuailes.

O M E N. It is possible that manie of your Sermon-hearers, doe mistake the Preacher when he willes them to praise.

S I V Q I L A. Wherein doe you thinke?

O M E N. Perhaps they take plaie in stead of praise: it is

is but the mistaking of one letter.

That is verie
true.

SIV QILA. I knowe not whether they take it so, but I thinke they make it so. For manie goe from the Sermon to dinner, and from dinner to plaie.

O MEN. And why not from the Sermon to supper, and from supper to plaie? It would græue them to be halfe so long a praying, as they are in playing.

Marke well.

SIV QILA. A strange thing to be wondered at, and against all reason, that manie do play without wearinesse, seauen or eight houres together, perhaps a whole night, to displease God and lose: but to praie a quarter of an houre, would tire them to please God and win. For want of this praier, the proud goe as proud, or prouder from the Sermon as befoze, as is scene by their stoutnesse, gesture, and haughtinesse: and the rich couetous, as grædie or grædier than befoze. For though they are worth a thousand pound, their eares are so deasse, their hearts so hard, and their purse so shut, that one poze pennie can not get out to succor the poze.

Too true.

Marke.

O MEN. Well, I feare God will keepe his mercie from the rich that keepe their money from the poze: and then they are in a good case.

SIV QILA. Diues would giue all the world if he had it, to be out of hell, and rather than they will part with a pennie, they will go to hell. Indas did moze for money, than money will or can doe for him: for money hath brought him to hell, but money can not bring him out of hell. Wherefoze, wo be to that money that makes them be so mad, to lose the presence of God for the companie of the Diuell.

O MEN. Truly you would wonder to see how the people with vs of theselues, immediatly after y^e preaching is ended, do come flocking & thronging one another to the preacher, to whom (being a man of such godlines, conscience and credit) they most willingly, freely, & liberally do deliuer money according to their abilitie for him to distribute to y^e poze, as he shall think their necessity shall require: and you will not be-
leue.

leue how they please to be one afore another: and it is no small summe that is thus giuen at one Sermon.

SIVQILA. Doe they thus at euerie Sermon, & thzough out all your Countrey?

OMEN. Yea trulie.

SIVQILA. I neuer heard of the like. I haue sene many godly collections at the end of Sermons: but they haue bin perswaded and moued thereto by the preacher for some one priuate person or purpose. But so commonly, vniuersallie, willingly, liberally and so earnestlie, I neuer saw anie. In deed there is a great sort with vs, that go hastilie, and willingly, and thzong one another, struiuing who shall pay first.

OMEN. Wherefore? to relieue the poore?

SIVQILA. Nay, skant to so good an vse.

OMEN. Where to then?

SIVQILA. Forsooth to see Bearebaitings, Bulbaitings, Plaies, Wauers, and Tumblers, the most part of which people, I thinke, are such as seldome heare sermons. Therefore the lesse maruell, though they spend the time vaine-ly, and consume their money fondlie. But the rich Sermon hearers, before mentioned, which loue goods more than goodnesse, and money more than mercie, I wonder at them, for though their greedinesse will not suffer them to giue one groate, nay noz any thing at all to their naked & needy neighbour, neither the plaint of the poore can make them take pite, to giue one peny: yet the same perhaps within a while after will not sticke to spend halfe a crowne or ten groates at the least, at the Tauerne, on their feined friend (perhaps priuie so:) yea and will not sticke at a dinner or supper, to spend in great chere and superfluous fare, for clabbacks, flatterers, and Sicophants, thirtie or fortie shillings (I will not saie foure or fve pounds) without anie remorse, grudge of conscience, or anie care or remembrance of the poore, who they saw that daie like to perish, the fourth part of which superfluous dinner or supper would haue succoured a score of them well a seuen night.

The hard
harted and
rich Sermon
hearers.

E. y.

OMEN.

is but the mistaking of one letter.

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The hard
harted and
rich Sermon
hearers.

E. y.

OMEN.

They were
better sup with
God than dine
with Diues.

A wonder
indeed.

The wicked
and cruell
vsing of the
poore.

O M E N. They are *Diues* diligent Disciples, therefore the Diuell will bid them with *Diues* to dinner.

S I V Q I L A. A dolefull dinner will that be, where in stead of fine fare, they shall be fed with furious flames of euerlasting fire. Is it not a wonder to see how couetous and niggardlie they are in sparing a pennie or a groate, that might helpe them to heauen: and how prodigall and liberall they are in spending a pound, to bring them to hell?

O M E N. Our rich men are so charitable, and so pitifull to the poore, that if they see any poore, blind, lame, soze, or naked in the streets: (as seldome there is anie such) they do not onelie call them home with them, and giue them foode and raiment, but also will get Chirurgians to helpe, and paie them for healing of them. And they will not go to dinner or supper, before they themselves haue called their most poorest neighbours to dine or sup with them: and when they depart, they will giue money to some of them, clothes to other some, and foode to other some, as their necessitie doth require.

S I V Q I L A. But they sit at their dozes, and happie they may doe so.

O M E N. Nay they are set at their owne table: yea and that about themselves. For they are assured by Christes owne words, whatsoever they giue to the poore, that giue they to Christ. And seeing they feede Christ, they thinke that Christ is worthe to sit about them.

S I V Q I L A. Oh blessed people that are of that beleefe, for their beleefe therein is most true. The poore with vs would thinke themselves happie, if they might haue a messe of potage, or the scraps that come from the rich mens tables, two or three houres after they begin their dinner or supper, and to haue the same giuen them at their doze. But manie of the said rich greedie guts, caring for nothing, but for the hilling and filling of their owne backe and bellie, can not be content to go by their poore pitifull brethren, and giue them nothing, but they will most vncharitably, and vnchristianlie

Manlie rebuke them, chide them, rattle them, yea, & threat them, that the poore being checkt of them that should chea-
rish them, are almost driuen to despaire.

OMEN. Well they shall stand moze in néede of Christ at Marke this
the last daie, than the poore stands in néede of them at this well.
daie. And then if Christ should rebuke them, chide them, or
threat them, it will be wrong with them: for now, though
they will not relieue or help the poore, yet there be other that
can and will: but then, if Christ will not helpe or releue
them, there is none other that can nor will, except the diuell
can helpe them, whome they find readie and at hand to do
for them as he hath done for *Dives* and *Indas*, whose friend-
ship when they once seele, they will be soze (but too late)
that they refused the fauour of Christ for the friendship of
the Diuell.

As good be
without his
helpe.

OMEN. Well, the rich with vs haue a greater respect
to the fauor of Christ belike, than the rich with you haue: for
all is too little we thinke, that we giue to the poore for Chri-
stes sake: though they thinke all is too little that they spend
on themselves for the diuels sake.

SIVQILA. In deede they haue a godly respect if they do
so: for, if they giue all to the poore for Christs sake, and leave
themselves nothing, can all the money they haue spent on
themselves: can all the goods they haue given to their chil-
dren: can all the fines they haue paide for Farmes: can all
the presents they haue giuen to great men: can all the mo-
ney they lay out for Merchandise: can all the money they
lend to vsurie: or can all the money they spend on feasting
their friends, bring the like gaine: no I warrant them. For
they shall haue no recompence nor gaine for that they spend
on themselves, vnlesse for that they spend voluptuously, vici-
ously, excessiuelie, & vainerie, which the Diuell will reward
them for in hell. And as for that they giue to their children,
they may hap haue a thanke, and peradventure be suffred
to beg if they chaunce to stand in néede. And for their fines,
they haue an earthlie Farme for a few yeares, and per-

No money laid
out can bring
such a gaine, as
that which is
giuen to the
poore for Chri-
stes sake.

haps thrust out yet the yeares be halfe ended : and for their presents to great men, they may happily haue something, and giue three gifts yet they get one reward : and though they obtaine the thing they require, yet it can be no better than an earthlie gift, that is got painefullie, kept carefullie, and lost sodainely. And what is gained by the money laide out for marchandise : is not the ship and all the marchandise lost sometimes : is it not sold sometimes to such as neuer paie therefore : is not much thereof sometimes consumed by vn-thriftie seruants : nay, is not y^e Merchants throte sometimes cut for the money he toke therfore : And though none of these things chaunce, the greatest gaine that the Merchant can haue, is to be rich, build faire houses, fare finelie, and go trimlie, which, if he vse vngodly, and bestowe vncharitablie, he shall gaine therby hell fire eternally : and what will be y^e gaine they shall haue for their money lent to vsurie : Forsooth they shall not dwell in y^e Lords tabernacle : where then : truly in hell : for they that shall not dwell in heauen, of force their habitation must needs be in hell, where they shall paie a greater vsurie to the diuell, than they receiued for the loane of their mony. And for the feasting of their friends, they shall haue faire words, double thanks, another feast for it, and counterfaite countenances, and if they chance to come to pouertie or to decay, they will recompence the with a frowning face, a loftie looke, and a disdainefull speech : and they may bee as bold to beg a peece of bread at their doore, as they were bold to sit at their table and fare of the best : but for that they giue to the poore for Chyistes sake, they giue the same to Chyist, and can that be lost they giue vnto Chyist : no truly, for he will not onlie succour them, defend them, and fede them in this world therefore, but also will giue them the kingdome of heauen to dwell in for euer. And thus for giuing Chyist a little worldly trash that he giues vs before, he giues vs the great kingdome of heauen, far passing all the kingdomes of the world.

O M E N. Spend what they will, lend what they will,
and

and giue what they will, all is but lost, in comparison of that that is laide out on this sort to the poore for Christs sake.

SIV QILA. Therefore, what wicked wretches are they that are such niggards to Christ, that is so liberall to them? How would that man be praised, esteemed, and loved, that should giue that poore man an hundred pounds a yeare, that lendeth willingly for his loue, one pence out of a groat, which he before gaue him? then how much more should we esteeme, honoꝝ, loue, and obey Christ, & thinke all too little y^e we do oꝝ can do for Christ, which doth not onelie giue vs here all the worldlie riches wee haue, but will giue vs the kingdome of heauen, if we bestow on the poore for his sake, part of this vaine worldlie goodes, which hee before hath giuen vs? What if God should keepe the sunne that it should not heat the earth: the raine that it should not moisten the earth: and should staie the grasse from growing: the corne from encreasing: the trees from bearing fruit, and the fish, birds, and beasts from breeding? What riches should the wealthiest and proudest of vs all haue? what foode should we feede on? where should we haue garments that make vs so gay? how long could we liue: then (this well considered) they are farre vnwoꝝthie to haue either foode oꝝ raiment, oꝝ anie other things in this world at Gods hand, (much lesse in the world to come) that will not giue part of that to the poore, for his sake that hath giuen all before.

They are wicked wretches indeede.

Such a one is woꝝthie to be praised and honoured.

Marke them that are more woꝝthie of loue and praise.

Consider this.

OMEN. There is one woꝝthie sentence that Christ spake that is much considered, and greatly followed of vs.

SIV QILA. What is that I praise you?

OMEN. Whatsoeuer you would that men should do to you, euen so do yee to them. This sentence is painted on the postes of houses: and there is such a straight lawe with vs, for the doing according to this saying, that if they follow it not for the loue of Christ, they dare.

dare not breake it for feare of the penaltie that belongeth to it.

SIV QILA. How is that?

OMEN. Forsooth as they doe, they shal be done vnto: for there was with vs a very rich man that came by a poore naked lame soule that lay in the cold, who though he lamentably and pitifully cried out of the said rich manne, for to haue some reliefe or succor, he did not onely chide and rate at him for asking some almes of him, but also went away, and gaue him nothing at all: wherof, when the ruler of the Citie there heard, he sent for the said churlish rich man, and asked him what the sentence of Christ was, that was commanded so straightly to be kepte amongst them: and the said rich man said, Whatsoeuer you would that men should do to you, euen so do ye to them. When the said ruler of the citie commanded that he should put off his clothes, and then he was compelled to sit in such poore, thinne, and beggarlie rags, as the poore man did, in the open streete, a whole day together, and none could be suffered to giue him all that while, either meat, drinke, or clothes, or any other thing to succour him: and at night he was brought before the said ruler againe: when he asked him, whether he had done to the poore man, as he would be done to himselfe, and he answered no: and then the ruler said to him, as you like this your selfe, doe so to other. And then all the rich mans clothes that he did weare at that time, was giuen by the ruler to the said poore man. Which wortheie example did so much good, that what for the loue of God, and what for feare of the law, the poore euer since with vs haue bin maruellouslie well succoured and releued.

A conetous mā
well serued.

SIV QILA. Trulie me think it is Too good to be true: but if it were true, he was as well serued as he had deserued. Oh if two or thre of our rich, full & fat cozmozants that are so pitilesse, disdainefull, and vncharitable, to poore, hungrie, naked and needie, were vsed in such sort, so many would not go so stoutlie, prouddie, and careleslie by the poore without giuing

giving them something, as they do, if they should be done to as they do to other, they would quicklie cease from doing that they do: they would do more for feare of one daies hunger or cold on the earth, than for feare of an everlasting hunger and burning in hell. Well, happie are the poore that take their hunger patientlie. But I praye you take the poore (with you) their pouertie patientlie, or not?

O MEN. The patience of the pouertie with vs passeth, for they are so well instructed in the scriptures, that they know The poore in spirit are so blessed, that theirs is the kingdom of heauen, not that worldlie pouertie makes them blessed, vnlesse they be withal, humble, meke, gentle, patient, longing, faithfull, and godlie. And they thinke themselves in this case, more richer in their great and extreamie pouertie, than the richest king on the earth. For poore *Lazarus* that is in *Abrahams* bosome is such a pleasant patterne, and a rich glutton so fearefull an example vnto them, that the poore they are, the more ioyfull they are: and the richer they were, the more sorrowfull they are: knowing that riches are snares to plucke them from God, and pouertie is a meane to helpe them to Christ. It is as hard to find with vs a murmuring, impatient, or vngodly poore man, as it is easie to find with you a proud, churlish, and vncharitable rich man.

The patience of the pouertie in Maugsun.

SIV QILA. Then belike all the impatiencie, and wickednesse, is in your poore women.

O MEN. As all the humilitie and charitie is in your rich women. What I said of our poore men, I meant the same of our poore women.

SIV QILA. Surely I neuer heard of such a countrey as yours before this daie, for of all other people with vs, the poore is the most out of frame, especiallie the beggers, for they seldome or neuer come to the Church, neither heare the word of God: whereby they are giuen to such idlenesse, drunkennesse, fighting, brawling, swearing, cursing, and most vngodlie liuing, that it grieues mee to consider their estate.

The poore most out of frame.

J.

O MEN.

OMEN. What, haue you no lawes to brydle them?

SIVQILA. Yes, the idle roges are burned through the eares, and if they be taken after a roging, they are hanged.

Marke this.

OMEN. Then you are sure that they will roge no more. They that may and can worke, and will not, it is merite they should be punished: but they that would worke, and cannot haue it, they are worthe to be fauoured. Therefore, as due correction ought to be for the one, so prouision for worke ought to be for the other.

SIVQILA. We haue verie good Statutes ordained for them both: but if the Statute for the said prouision were as well prosecuted, as the Statute for punishing of roges in some places is executed, then godly exercise should be more vled: Idleness the roote of euill, would soone be banished: the poore and needie the better cherished: the rich and welthie a great deale lesse charged: fewer roges and bagabonds whipt, or punished: the countrey and commons greatlie enriched: and God therewithall verie well pleased.

OMEN. I perceine you haue manie good lawes, and euill kept: but we haue but few, and verie well kept. I thinke God doth plague your wicked poore, with churlish and vncharitable rich: for if your poore were as godlie as ours, God would make the rich as mercifull as ours.

A greedy part
of a poore man.

SIVQILA. Surelie I haue seene a godlie disposed man with vs, giue twelue pence equallie among foure, and deliuered it to one, bidding him, that the other three should haue their partes in it: who, after the giuer was gone, the vnthankfull wretch kept all to himselfe, and would giue the rest neuer a whit: which couetousnesse, enuie, and spight of the poore, maketh many other fare the worse.

OMEN. Yea, at their hands that would faine make an excuse to spare their purse: but the godlie will not consider the

the manner, but the neede of the poore. It were a wonder for you to see the marvellous desire that our people haue to help or to releue the poore: for if it be once noised or bruted that one is in great necessitie, or fallne into pouertie with vs: immediately as soone as they heare of it, such a companie will goe thither, some on horsebacke, and some on foote, as though it were to a faire, and wel are they that cannot only come thither with the fo:most, but also that can giue y^e most money to releue him withall.

SIVQILA. There are some with vs, that make great hast, and run apace when men are sodainely decayed or empouerished, but not to such purpose as they run with you.

OMEN. How then I praise you?

SIVQILA. Forsooth, as soone as anie are sodainely decayed or empouerished, they, to whom they owe money, or are enebted, will make hast, or run apace, to seaze the rest of their goods, or to arrest their bodie, and to cast him in prison.

OMEN. Oh what villanous wretches are these, that is, as though one were wounded and another to come after and kill him out right. O mercilesse misers, how can they looke for mercie at Gods hand when they shall stand in neede, that doe thew such extremitie to their brethren when they doe stand in neede? Would they be content to be imprisoned when they stand in neede to be pitied? or would they be contented to be whipped, when they haue bin scourged befoze?

SIVQILA. I knew one that was empouerished both by the losse of the sea, and by suertiship, yet notwithstanding, he was cast into prison of his cruell creditoures, who hauing not sufficient lest to satisfie them, offered to giue them all that he had, and to leaue himselfe nothing in the world but the simple clothes he went in, (which were not worth the value of a noble) & yet these mercilesse wretches would not release him out of prison, but kept him there saying they would make dice of his bones, if they had nothing else.

I beleue these will be deare dice when they dwell with the diuell. I perceine they had rather bee cruell for the soulds saueur, than to be merciful to haue the grace of God. But by that time they haue liue as long in hell, as *Dives* hath done, they will thinke they haue gotten small gaines for the crueltie they haue done. O wicked wretches, how were they bewitcht, by keeping him in prison: He should be poorer, wherby they were neuer like to haue their own, and by setting him at libertie, he might be the richer, wherby they might obtaine their own: and furthermore, if he should die in prison, his death did not onelie discharge his debt, wherby they could neuer recouer any thing, though he were worth a thousand pound, but also God would so reuenge his cruell death on them (vnlesse most heartilie they repented the same from the bottome of their hearts) that they should haue liue in an euerlasting prison, in the flames of infernall fire, and intollerable torments of hell for euer, which is another maner of imprisonment, than they did or could prepare for him.

WOMEN. Well, your cormorants shall neuer get so much good by their crueltie, as we shall do by our charitie. As I told you before, all our whole countrey is giuen to bee maruellous mercifull, and to be altogether charitable: for they are of this beleefe, that Christ, for whose sake they helpe their poore brother, will not onlie blesse the rest of their goods the better, and prosper their trade and doings, wherby they shall be ten times richer in this world: but also that he will reward them after their death with the kingdome of heauen.

SIVQILA. O happie people that haue this beleefe, & o blessed country that loues Christ so well: yet I thinke if our greedie gatherers did beleue, that Christ would send them ten times as much as they should bestow on the poore, they would go as thicklie, run as quicklie, and giue as liberallie to the poore, as your countreyemen do, for their harts: but yet by the way, more for greedinesse of gaine, than for the loue of

Marke this
well.

of Christ: and more for the increase of their goods, than for the kingdome of heauen. But another thing I haue to aske you: are the wiues obedient to their husbands with you?

OMEN. There are no wiues on the earth more obedient to their husbands than our be.

SIVQILA. When I beleue they haue louing and carefull husbands.

OMEN. What else? For they will go without themselves rather than their wiues should lacke. And you shall not find in all our countrie one, but that is so carefull for his wife and familie, that he thinkes no trauaile too much that he takes for the maintaining of them.

SIVQILA. His wife doth hir diligence likewise, doth she not?

OMEN. Be assured of that, for she is as great a sauer as he is a getter. And she sees that hir seruants loiter not, but labour, and the least child she hath, as soone as it is able to do anie thing, shall not be suffered to be idle. And euerie of them shall be put to that whereto they are most apt: not one of them, but as soone as they can speake, they are taught to say the Lords praier, and the Christian profession.

SIVQILA. And is this generallie vled through your whole countrie?

OMEN. Yea indede is it.

SIVQILA. Some with vs, whose parents feare God are brought vp in the same order (thanks be to God) but trulie the most of our youth, specially the poorer sort are so tidling, lie, fondlie, wantonlie and idelle brought vp, that it is a greese to the godly, annoiance to their neighbours, a sorrow to their fathers, a mischæse to their mothers, and a dolcfull destruction to themselves at the last.

OMEN. Haue you not a law for the punishing of the father that so brings vp his children?

SIVQILA. No trulie.

OMEN. Then we haue. For if any child with vs cannot either read or saie the Lords praier, and the Christian profession

The wiues of Maugsun are most obedient to their husbands.

Their children wel brought vp

Children as euil brought vp

A law for the father that bring not vp his child well.

session at five yeares of age, so that he or she can speake. And if any other child be ignorantlie, rudelie, or disobediently brought vp, the father of that child shall (if he beare any authority or office) immediatlie be put out of the same. For we hold, that they that cannot order, rule, or gouerne their children and familie, will neuer order or gouerne any great charge or office in the common wealth. And also euerie such negligent father, if he be rich or able, shall not onelie put euerie such child so ignorantly brought vp, into a place there next for such purpose ordained, called the house of good education, and paie for their teaching, feeding, clothing & other necessary charges, but also shall pay for the teaching, feeding, clothing & other necessary charges & bringing vp of so many of his next poorest neighbours children in the same house of good education, as he is constrained to put and find there of his owne.

SIVQILA. But what if such Father be not able to doe thus?

OMEN. Then he shall receiue twentie stripes, euerie moneth once, untill he haue trained his children Christianlie and obedientlie, according to the order of our countrey.

SIVQILA. It may be that the children so rudely brought vp haue no father liuing.

OMEN. Then their mother, or they in whose keeping they are, shall perforce the same (if they be able) or else suffer the punishment, if they be poore.

SIVQILA. And is this good order thoroughly executed with you?

OMEN. Yea indede is it, and that as well on the rich as on the poore.

SIVQILA. Then it hath done verie much good.

OMEN. It hath done so much good, that it is hard to find in all our Countrey, one child of five yeares of age, that cannot say the Lords prayer, and the whole Christian professio, or any other that is rudely or disobediently brought vp.

SIVQILA. Surely you are to be commended for this woorthie order: but much more to be praised for the generall executing thereof. Cruellie there is neither penaltie for the rich, nor punishment for the poore with vs in this case, for if there were, so many of your youth would not be in principles of Christianitie so ignozant, to their parents so disobedient, nor in their doings so rude and insolent.

OMEN. If you haue such, or as good, I thinke they wold rather be omitted than obserued: as well on their partes that should see it performed, as theirs that should see it executed. And then as good neuer a whit, as neuer the better.

SIVQILA. Incoorde you haue said the truth: for what through fauour and friendship, what through flatterie and feare, and what through negligence and recompence, many good lawes and orders are both euill kept, and euill executed.

OMEN. No maruell, for slacke executing of lawes, makes euill keeping of lawes: but execute lawes broken seuerely at first on a few, and the same lawes after will be well kept of many. The poore whereof none knowes better than we.

SIVQILA. But what order haue you for disobedient children to their parents, of more riper yeares: and seruants to their maisters?

OMEN. Surely there is none such with vs now, but our law is, which if it be broken it is so surely executed, that if any betweene a duzen yeares of age and twentie, are disobedient, and will not be ruled or do their dutie as well to their parents as maisters, neither by any gentle or faire meanes, neither by sufficient correction: euery such a one shall be bound prentise, vntill they shall be thirty yerres of age, with such maisters as be able and will rule them, and if at any time during the said yeares, they go or step aside from

from their said maisters: then they, during their liues, shall be the kings bondmen of our Countrey.

SIVQILA. It may be that their maisters crueltie may be the occasson of their going, and then it were against reason that they should be both bled cruellie, and also made bondslaves.

OMEN. You haue said well: but if it can be proued that their maisters haue bled them other waies than they ought, or that they haue lackt either meate, drinke, cloath, sufficient lodging or rest: then their maister shall forfeite the fourth part of his goods, which shall be sold and equallie diuided among ten of his most poore neighbours that dwell next vnto him: and they shall be put to other to serue.

SIVQILA. You make your orders y^e straighter, that you might haue few offendors. But how ble you them that are disobedient, and misuse their father and mother after they are twentie yeares of age?

OMEN. If their parents be poore, and they poore, they receiue on their bare skin thirtie stripes with a whip thirtie daies together: and if they be poore, and their parents rich, then they shall neuer haue anie of their fathers or mothers goods or lands, neither shall their fathers or mothers relieue them, or cause them to be relieved with anie of their goods or liuing, in paine of forfeiture of all that they haue. And if the child be rich and the parents poore, then the one halfe of his goods and lands shall be giuen to his parents, to helpe them withall: and the other halfe shall be sold, and the money shall equallie be giuen and deliuered to ten of their next poore neighbours children that are most obedient to their parents, and that are of most honest behauiour.

SIVQILA. Trulie an excellent good order. For though they feare not to breake Gods commandement in disobeying their parents, yet whipping, the losse of their lands or goods that they haue, or the goods and lands of their parents which they are like to haue, feares the to disobey or misuse them. And the giuing of the disobedient persons goods in
such

such order, makes more mens children strive to exceede one another in obedience, and honest behaviour. But what if anie be rich or wealthie, or come to promotion, and will not helpe, or relieue, or succour their parents, driven to miserie or pouertie?

O MEN. Of truth, we haue such a worthy law therefore, which hath bene so straightlie executed on three or foure offenders, that neuer anie since durst breake the same. One example whereof I will shew you, which shall be sufficient for your vnderstanding and liking I hope.

SIVQILA. Declare it I praye you.

O MEN. A certaine Merchant man with vs being verie rich and wealthie, brought vp one of his children in learning and other speciall qualities, sparing no coste for training him vp: for he esteemed him aboue all the rest. Who after through his wit, learning, and other excellent qualities, grew more and more in estimation and wealth: so that at last the King did so fauour & esteeme him, that he vsed him in his most secreete and waightie affaires, whose father (the Merchant) partly by euill seruants, partly by euill debtors, but chieflie by great mishap and losses on the seas, ought a great deale more than he was worth, and so came sodainely to great pouerty and penury. Who, hauing none other staie to sticke to than his sonne, that was thus highlie promoted, went to his sonne, making a full accompt that he should not lacke at his hands whatsoeuer he needed. Whome, when his sonne saw in such a poore case, he did not only refuse to helpe or relieue him anie thing at all, but also thought scorne to take him for his father, and gaue him a flat answere, that if after he troubled him any more in such sort, he would make him fast for lying. And so he flang away in a fume. Where with his poore father was in such a perplexitie, that he knew not well what to do, looking least of all other that this his son would so serue him, considering he loued him aboue all the rest, bestowed more on him than of all the rest, and trusted to him more than to all the rest. But being now pincht

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with extreame necessitie, and taking his sonnes ingratitude so earnestly, he was fully determined to complaine to the King, being assured that he would heare him speake gently, iudge according to equitie, and performe iudgement speedily.

SIVQILA. Yea, but perhaps he might wait there a good while yer he could speake with the King.

OMEN. No truly, for comonly one whole houre together in the forenoone, and one other houre in the afternoone, the King sits openly in his gate, that any may complaine to him there that hath cause, for that place & time is only for complaints.

SIVQILA. If the Kings with vs should vse this order, it would growe shortly to a disorder: for there would bee so many complaints, that they would go nere to thrust the King out of his chaire.

Marke.

OMEN. Yea: that is a token that the rulers and iudges do not execute their offices truly and diligently in the countrey far from the King. For if they did, they would not go so far to complaine, that might haue equity neare home. But our King is not so troubled: for we haue so few offenders, that we haue few complainers.

SIVQILA. When proceed I pray you: what did the poore merchant then?

OMEN. He waited against the next day when the King came to sit in the gate, with whome he was sure his sonne would come: whome as soone as he saw, he kneeled humbly befoze the King and said: O King, what is that sonne worthy to haue, that will not helpe or succour his father, being falne from great wealth to pouertie: neither will acknowledge him for his father, though his father loued him most tenderly, and bestowed on him liberally, & brought him vp learnedly? To whom the King said: When I see him, then I will tell thee what he is worthy to haue. And because we wish to haue him befoze vs with speede, we will send one of our seruants for him, therefore tell vs where he is. When said the poore man to the King, your grace shall not neede to send for him: for he is here alredie. And then he pointed to his son & said.

This

This is my vnkind son who you haue thus promoted, which had neuer come to this, if I had not bestowed so much in the bringing of him vp. But it is often seen, y when y father doth most for his child, the child doth least for his father. And those children, whose parents do papeer most: those parents in need they do succor the lest. When the k. turned to the lord, being one of his priue counsel (which was the said merchant mans son) saying: How say you my L. is this poore mā your father, y you haue refused to succor, & disdaine to take for your father? then he said to the king, I know not whether he be my father or not. Andeede said the k. he is a wise child that knowes his own father: but is this he that brought vp you in stead of his son? then he answered the king: I cannot deny but that this is he that brought me vp, & whom I then toke for my father. Was not your mother his wife whē you were bozne (said the king) yes truly said the L. When the king said to him againe, do you knowe that you haue an earthly father besides him? no truly said he. A varlet said the king, to excuse thy pride and presumption, into what mischiefes hast thou brought thy self? if this poore man be not thy father, as thou seemest to deny as much as in thee lieth: the greatest gain y thou canst get thereby, is to make thy mother a whoze, thy selfe a bastard, and thy father a cokcold, which is but a slender recompence to him & thy mother for their great paine and expences in their bringing thee vp. If he had bin but thy foster father, & his wife thy foster mother, being recompenced at full for thy feeding, clothing, & education: yet thou art bound by the law of God, by y law of nature, & by the law of frendship, reuerently to vse the, lovingly to receiue them, bountifully to reward the, & in their necessity as a son to releue the, much more thine own father. What if they had suffered thee to starue in thy youth for lacke of food and raiment? how couldst thou then haue liued: therefore thou owest them for thy life. And what is a sufficiēt price for ones life, who can truly iudge? and what if they had not brought thee vp in lerning and knowledge to their gret cost & charge: how shouldst y haue attained to this promotiō wherin

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Marke.

Truly said.

thou art? Oh vile varlet not woorthie to liue, how can I perswade my selfe, but that thou obeiest me rather for reward, than for loue: for, if thou disdainest & refuseth thy most louing and natural father in his pouertie, where there is no daunger, how quickly wouldest thou forsake me if I stood in need of thee in anie great danger, perill or necessitie: therfore how durst thou be so bold to dissemble with vs, and to abuse our Maiestie with thy flattering-fawning all this while: for how canst thou be faithfull to thy Prince, that art false to thy Father? And therewithall the King cast on him a fierce and frowning countenance: which when the said Lord perceiued, he did fall downe before the King on his knees, and desired his grace to pardon him. To whome the King said, if thou hadst perceiued, that we had little regarded this thy poore fathers complaint, thou wouldest then haue fed vs with one fable or other, and so faced out thy poore Father before our face. Or, if we should haue posted him ouer to some other to declare his cause, and not to haue heard it our selues: then thou wouldest haue found such meanes, that either he shuld not haue bin heard, but put off with fair words fro time to time, or to be threatned or imprisoned for presuming to complaine on such a noble man that is so nigh our person: as though such as you had authoritie to do what wrong you list. But now, bicause thou seest y we haue heard thy poore father attentiuely, and taking this thy vile fact most hainously, and meane to giue iudgement without partialitie: therfore thou humblest thy selfe vpon thy knees before vs, more (I am sure) for keeping thine estate, for preserving thy lands & goods, and for feare of punishment, than for offending of God, angring of vs, or for misusing thy father. Therfore thy kneeling is compelledly, not willingly. And for that we haue giuen great charge & commandement throught out our realme, for the obseruing of this notable sentence of Christ, As you would that other should do vnto you, euen so do yee to them, betwæen one stranger & another, the breakers wherof are punished, & wel woorthy: then thou oughtest with

With great reasoⁿ to be much moze punished, for not helping,
or denying thy louing father: and bicause thou hast done to
him as thou wouldest not haue him doe to thee, thou shalt be
done to, as thou hast done to him. Therefore my iudgement
and sentence is, that presently thou shalt be depzined of all
thine honozable estate and offices whatsoever: all which we
will bestowe on such as we thinke worthe thereof: and all
thy lands and goods, whereof now thou art possessed, wee
clearly take from thee, and doe giue all the same to thy poze
father here, whome thou disdainedst or deniedst: straightly
commaunding and charging him, that he shall neuer giue
thee, nor suffer thee to enioy any part thereof, neither shall suc-
cour nor releue thee therewith: and the apparell that thou
dost now weare, he shall haue, and thou shalt haue this thy
fathers poze attire, and weare it likewise: and thou shalt
humble thy selfe to this thy father, but he shall not onlie re-
fuse to releue thee, but also shall refuse thee for his son. And
also my iudgement is, that thou presume not at anie time
hereafter to come in our presence, neither within seauen
miles of our Court, vpon paine of death. And this is our fi-
nall sentence and iudgement, which shall not be reuoked.
And when the King had thus said, a great sort did reioice,
that they had such a King, that did giue so seuer and righte-
ous iudgement of that wicked sonne, not regarding him,
though he was of such hono^r, and so highlie in his fauour.

The Kings
worthe iudge-
ment.

SIVQILA. And was the Kings iudgement perfozmed in
such order, as you haue declared in all points?

OMEN. What else: not one iote thereof was left vndone
or vnperfozmed.

SIVQILA. Surely I perceiue your King respects not the
offender, but the offence: the strict and seuer punishing of
the superio^rs, is a sufficiēt warning to the inferio^rs: for, the
poze offender may not looke to scape, where the rulers that
the King loueth can find no fauo^r. I perceiue the Kings se-
ueritie tendeth to a good end, for he punisheth the offenders
without any pardon, bicause none should offend in hope of

Marke well.

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that

that pardon. Your country is happie that hath such lawes, but more happie I say that they are so kept, yet much more happie that they haue such a king. I would all such sons were so serued. We thought you said that all the wiues with you are maruellous louing and obedient to their husbands.

OMEN. I said so, & I will stand to it, for I assure you, if y^e loue and obedience of women were lost, it might be found in them, all the wiues in the world may learne to loue and obey their husbands at them.

SIVQILA. We haue with vs many gentle, louing and obedient wiues to their husbands: but that all are so, I dare not affirme, least haply I might be found a liar. But what if a rich man with you y^e hath a wife, doth chance to come to pouertie: will not his wife then change hir loue into hate, gentle speech into chiding, & obedience into frowardnes? OMEN. It is impossible to find such a wife with vs, for they haue lerned S. Paules lesson too well for that, knowing that as Christ is the head of the congregation, so is their husband their head: And they remember the promise and vow they made to their husbands at their marriage; whereby, neither pouertie nor sicknes, nor any other trouble can release them of their obedience. But if they should be disobedient, their husbands may not beare them. SIVQILA. What then? OMEN. Hir husband must perswade hir with gentlenes. SIVQILA. But what if that will not serue? OMEN. When the minister there must perswade hir by the scriptures to obey hir husband as wel in pouertie as in welth, for whose perswasions, if she wil not mend, then she shal be compyled to were such an attire, as is appointed for disobedient wiues, which when she weares, all the rest of the wiues will wonder at hir, which is the greatest infamy to hir that can be, & also hir husband shall be bound not to find hir either fode or raiment, untill she become obedient to him.

SIVQILA. That is a very good way to make them obey, if it were but for feare of famishing. But I pray you sir what remedie hath the wife, if hir husband beat or misuse hir?

OMEN. Ther be none now that beat or misuse their wiues

with

with vs : but I will tell you how one was serued with vs long since, that did beat his wife cruelly, who was as obedient and louing to him as any could be.

SIV QILA. How I praise you?

OMEN. The woman was so godly and honest, that she toke it patiently, and did neuer complaine on him therefoze.

SIV QILA. Who then?

OMEN. Hir neighboures that dwelled next vnto them, & when the Kuler of the towne heard of it, he sent immediatly both for the husband and the wife, and when they were come befoze him, seeing the wife so pitifully arated with strokes, he asked the woman, if hir husband had beaten hir in that order, who said no: and then hir neighbors said to the Kuler, sir, we heard him beate hir so cruelly that we came into him and found him beating of hir, desiring him then to leaue off, but neither the humblenesse of his wife, kneeling to him on hir knees, neither our earnest desiring of him, could once moue him to leaue beating of hir : and then we made such a noise, that more company came in, and so by strength we made him to staie, or else I thinke he would haue killed hir. Then when the wife that was beaten hard them say so, she kneeled befoze the Kuler, and desired him to be good to hir husband.

How a man was vled for beating of his wife.

SIV QILA. There be few women with vs wuld haue taken their beating so patiently, excused their husbandes crueltye, or intreated for their husband so earnestlie : nay many of them, rather would not only haue complained of their husbands themselues, but perhaps would haue made the thing worse than it was. Therefoze that woman is worthe to be registred among patient and louing wiues. But what said the Kuler then to the poze beaten woman? OMEN. For soth he said thus vnto hir: O good woman, I lament thy case, thou louest thy husband better than he loueth thee, but because thou knowest thy dutie to thy husband, and he doth not know his duty to thee: and for that, I see thou art godly, wise, patient & obedient, & knowest better how to gouern thy house than he : therfoze my sentence is that thou shalt receiue al & pay all & be chiefe

Few women will doe so.

Marke these
words.

The iudgemēt
of him that did
beat his wife.

chiefe ruler of thy house, and shalt take an account of this thy husband of all that hee shall get, untill hee become a louing husband to thee, and doth vse himselfe in all points as a good husband should do: and therefore stand vp, and content thy selfe, for thus it shall be. And then he turned to his cruell husband and said: how canst thou loue thy neighbour? how is it possible that thou canst loue thy dere friend (though he do neuer so much for thee?) how canst thou loue thy parents? or how canst thou loue thy children, or anie other? or how canst thou loue thy superiours, or thy soueraigne, that hatest thy selfe? Thou thinkest I lie, bicause I say thou hatest thy selfe: no, I do not lie: for, vnlesse thou hadst hated this woman thy wife, which is thy selfe, thou wouldest not thus cruelly without all pitie haue beaten hir: for, by Christs owne wordes, Man and Wife are twoo soules and one bodie. If thou didst see a man beating one of his hands with his other hand, wouldest thou think that he loued that hand that he doth so beate? for, is not that hand part of himselfe? then, how can I be perswaded, that thou louest thy selfe, bicause thou hast thus cruelly beaten thy most louing and obedient wife, which is thy selfe, and one of thy handes, yea, and thy better hand to, vnlesse thou were better thy selfe. And bicause thou hast followed Christs saying, and the Kings commandement so well, (which is: Do as you would be done vnto) it is mete to do vnto thee as thou hast done. Therefore, I decree and iudge here, that as thou hast viled thy wife, so shalt thou be viled, that is, thou shalt be tied fast to a post, and foure of the stoutest wiues that dwell next vnto thee, and are most angrie with thee for giuing such an euill example to their husbands to vse them so, shall beat thee with foure good cudgels, till thou be as well beaten, as thou hast beaten thy wife. And this shall be done immediatly in my presence, for I will not depart hence untill I see this my iudgement fully executed. And then presently there was a poste set vp purposely therefore, and the cruell husband was fast tied therevnto, and foure of the said stoutest

Stoutest wiues came with strong cudgels, by the rulers cō-
mandement, & did beat him lustily, that he cried out againe.
And one of the wiues said to him, sirra, Do as you would be
done vnto, and therewith reacht him such a blow that made
him to shrink, and another of them said: If strokes be good
for your wife, they are good for you, and then she gaue him
such a stroke, that she made his sides ake: the third woman
(not forgetting hir turne) spake not so lowe, but that one
might well heare hir, saying: Is it good beating? then she
reached him such a remnant, that he had a cause to remem-
ber hir: and the fourth woman, for feare of forgetting, so
swinged him about the shoulders, that he conned hir little
thanke, saying: As you like this my friend, beat your wife
againe. And when the ruler sawe he was thoroughly & well
beat, he caused him to be letted from the post, and said vn-
to him: Now go your waies home, and see that you suffer
the rest of our iudgement to be performed, vntill you haue
learned what is the dutie of a husband, and how to behaue
your selfe, and vse your wife: and I trust you will remem-
ber this lesson: Doe as you would be done vnto. And then
the ruler departed, the beaten man sorrowed, all husbands
feared, and the wiues much reioiced: & I neuer heard since
that any man in our country did beat his wife.

SIV QILA. If there were such a straight order and law
with vs for husbands that beat their wiues: many a wife
would be so unruly, that their husbands should neuer live in
quiet. But what if a woman should beat hir husband with you?

OMEN. What a question is that, there are none such nor
neuer will be with vs: but we haue a lawe therefore, if any
should chance to offend therein, for it is better to haue a law
without offences, than to haue offences without a lawe.

SIV QILA. I pray you declare the same.

OMEN. If a woman should beat hir husband with vs,
that is not able to rule hir, she should haue hir husbandes
apparrell put on hir backe, with a sword girded to hir, & so
should ride through euery streete in the towne where she

How women
are vled that
beat their hus-
bands.

Too good to be true.

dwels: and the men that are hir next neighbours, shal guard hir, and say in the streetes as she rides, This is the woman that hath beaten hir husband: and then she shall be put into a house appointed for unruly persons, where she shall haue neither meat nor drinke vntill she haue earned it: and at the moneths end, she shall go home to hir husband againe.

SIVQILA. Trulie this is a better order in this case than we haue, for in some places with vs, if a woman beat hir husband, the man that dwelleth next vnto hir, shall ride on a cowlstaffe: & there is al^l punishment she is like to haue.

Parke.

OMEN. That is rather an vncomely custome than a good order, for he that is faultlesse, is vndercently vsed, and the unruly offender is excused thereby. If this be all the punishment your wiues haue that beat their husbands, it is rather a boldning than a discouraging, of some bold & shamelesse dames, to beat their simple husbandes, to make their next neighboures (whom they spite) to ride on a cowlstaffe, rather reioicing & flouting at the riding of their neighbours, than sorrowing or repenting for beating of their husbands.

SIV. Yea, but if one of them should tast of your order in that case, it would saue many a husband from many a blow.

OMEN. If there be as many such wiues with you, as there is few with vs, they wold be a great safegard to your countrey if need were, for they wold fight furiously against their foes, that fight so fiercely against their friends.

SIVQILA. It is great reason that they should do so, although perhaps they would not doe so, for many that fight with a coward, will flee from a man.

OMEN. Yea, and many that will not feare to fight with a man, will be ashamed to fight with a coward.

SIV. That is very true, but resolue me of this, will one man fight with another with you in their own priuat quarel

OMEN. No surely: for seeing Christ hath willed them not to resist wrong, saying moreouer: Whosoever giueth thee a blow on thy right cheek, turne to him the other meaning to suffer rather as much wrong more, than to reuenge the same, therefore they will not reuenge their own quarel,

neither fight with any, and for that there is such a straight law for punishing of fighters, they dare not fight.

SIV. But what if one should meete with his enimie with you, & would needs fight with him whether he would or no?

OMEN. What if the element should fall? I tell you there is such peace, quietnes, loue and conoord with vs, that there is no fighting with vs.

SIVQILA. I durst lay a wager that if some of our lusty lads were with you, they would sooner bring you to fight, than you could bring them to quietnes.

OMEN. I doubt that. But to satisfie your mind of your demand, if one would needs fight with vs, the other with whom he would fight, is bound to run and flee from him. A law for fighters.

SIVQILA. Yea, but it is counted a great shame with vs for one to flee in that case.

OMEN. Whether is it more shame to flee from fighting, than to be hanged for killing? Marke.

SIV. To be hanged for killing is more shame and paine too, if they could see it. But what if he be not able to out-run him, or if it be in such a place that he cannot shun him?

OMEN. When he that cannot flee & would, shall have no harme if he kill him that procured him to fight: & if he hurt or maim him, he shall have his meeds in his owne hands, & if the beginner kil him y^e would have fled, the he shall be put to death without any pardō (whatsoever he be) & if the party that would have fled be maimed, then he that hath maimed him, shall giue him the one halfe of all his goods & lāds, how much soeuer he hath, during y^e life of him that maimed him, to liue on: & if he be but a poore mā, or a man of art, or trade that hath maimed him, then he shall giue him weekly y^e one halfe of his getting, during y^e life of him that maimed him, & if y^e party that would have fled be hurt, & not maimed, then he y^e did hurt him, shall pay for the healing of him, & shall giue him, y^e fourth part of all his goods & lāds: or if he be not very rich, then the fourth part of his getting for y^e space of so many yeares, as he hath hurt him in sundry places of his body.

H.ij.

SIVQ.

Too good to be true.

A wonderfull
thing to
consider.

SIV QILA. Surely it is a very good law: in one point it is like our law, though unlike in all the rest. Therefore, if Gods law will not make them refraine fighting, this lawe will feare them to fight. A marvellous thing, that the feare of short punishment, & the loue of vaine trash, shall make vs to feare, that hell fire cannot cause vs to shun, and endlesse riches cannot moue vs to do. It is a wonderfull thing to consider, how many are blinded & bewitched by that wily and wicked serpent our deadly enimie the diuell (yea, and that against all reason) for thousands are so stout, manly, & courageous, that most cherefully and willingly they fight and aduenture their liues for their own vaine and trifling quarrels (whereby they are like to go to hell) but they are very cowardly dastards, and dare not fight nor die in Chzistes cause or quarrell, whereby they are sure to go to heauen.

OMEN. If they knewe the riches and ioies of heauen, and the pouertie and paines of hell, and the reward that Chzist giueth to them that fight in his quarrell, all the whole fighting would be in Chzists cause.

Note this
well.

SIV QILA. I am sure of that: the best they can get in fighting in their owne cause, is to come fro fighting but as well as they went to fighting, which is but a very euill match made: for if one should aske them what they haue wonne by their fighting, they must needs grant that they haue wonne nothing: then may not we thinke them wise, that hazarded themselves into thze great mischieses for nothing, which mischieses are killing, hanging, and hell fire. For, are not many that fight killed, and they haue gottē their own death for fighting for nothing? And haue not they that haue killed bin hanged therfore: and so they haue bene hanged for their fighting for nothing: and so they haue died in ennie and malice, (as I feare many haue done) then they haue gotten damnation in hell fire for euer, for their fighting for nothing, & therfore are not they worthe to be called wise men, that make such wise matches, & are such fierce furious fighters?

OMEN. Such fighters know not well what they do, for
if

If they did they would be twentie times aduised, ere they did fight once.

SIVQILA. Yea, and if they knewe the gaines that they shall haue for fighting in Christes quarrell, they would rather fight euerie daie, as long as they live in his cause, than one daie in their owne. But the fighting of Christs Champions, is contrarie to their fighting: For, they that suffer most, are Christs chiefeest fighters: but they that suffer least, they count the best fighters.

The greatest sufferers the best fighters.

OMEN. Yea, but they shall neuer get so much good by their renenging and fighting as Christs souldiours shall gaine by their patience and suffering. For, whereas manie of these stout worldlie fighters gets double death (I feare) that is, this worldlie death, and the most dolefull death in hell: they that fight for Christes cause, are sure for a short death here, to haue euerlasting life in heauē: therfore is a great difference in euery wise māns eies, between these two kinds of fighters.

SIVQILA. Yea, and as great a difference in that that comes of their fighting: therfore they that are wise will take hēde how they fight. Is it not a strange thing to consider how preposterously manie vse them selues as well in their talke as in their deedes: for Christ the son of God (the chiefe of al goodnes, said to one: Why calst thou me good? (meaning of his manhōde) there is none good but God. Then if Christ the sonne of God that was sinlesse, most peaceable, quiet, and louing of all other, refused to be called good: how dare these sinfull, bzauling, quarrelling, disquiet, hatefull, and furious fighters, take vpon them to be called good men. And what witlesse woodcocks are they, that call them good men, bicause they fight lustily, sticke to it stoutly, and would maime and kil desperatly, neuer regarding their cause nor their quarell?

Stout fighters are not good men.

OMEN. Are they called good men with you, that are stout fighters, and will not shrink?

SIVQILA. Ande they are commonly so called.

OMEN. Then surely they nickname them, vnlesse euill be good, and then must needes follow, that peaceable, patient,

Marke this.

Y. ij.

quiet,

quiet, louing, and good men, are euill. But I thinke there is neuer a good man in deede, that will call them good men. Wo be to them (saith the Prophet Esai) that call euill good, and good euill: then wo is to these men, that call fierce and furious fighters good men, for one contrarie is knowne by an other. For, if Chzist call the peacemakers blessed and happie: then I maie safely call the peacebreakers unhappie. And such brawlers and fighters are peacebreakers: Ergo the fighters are unhappie: and unhappie men can not be good men, then they must bee euill men. And thus these lustie cutters and stout fighters, are sufficiently proued to be euill men. Therefore they haue had a wrong name a great while. I pray you sir, what law haue you for drunkards?

Neuer a
drunkard in
Mauson.

OMEN. We haue a verie good and straight law for drunkards, but there is neuer a drunkard with vs to execute the law on. For S. Paule saith, That drunkards shall not inherit the kingdome of heaven.

SIVQILA. It seemes that you doe more for S. Pauls words, than manie with vs will do for Chzists sake, his Apostles, and all the prophets words.

OMEN. Well, what for the loue of Chzist, and what for the feare of the law, euerie one liues verie soberly with vs.

SIVQILA. If there were neither law of God, nor lawe of man, that did forbid drunkennesse, yet me thinks the reasonable law of nature, and the temperate drinking of brute beastes without reason, were ynough to make vs refraine excesse and drunkennesse. Why should not nature with reason teach vs as well, as nature without reason doth teach beastes, birds, and other sensitiue creatures? Beastes, birds, or other sensitiue creatures, will neuer eate more at that time, than is sufficient for them: vnlesse sometime through great hunger: who, as soone as they feele their stomachs ouercharged, they neuer rest, vntill they haue auoided all that which superfluously they haue eaten: but man that God hath created to be now not much inferiour to angels, maketh himself far worse than beastes. For he, when he hath eaten more than he is able to digest

Marke.

digest, he goes not about to void the superfluitie thereof, as beasts do, but by and by he heapes more vpon more, going frō banquet to banquet, which breeds sore diseases, shortneth his life, and perhaps brings present death. But who euer heard, that birds or beasts doe willingly drinke such drinks, and so much thereof at one time, that they are depriued of their naturall senses, or y^e their wonted vse of their legs, limbs, or body, to serue our turn or theirs, is taken from thē: consider the diligēt dog or spaniell that waits on his maister most louingly, the horse that serues him so necessarily, the colw that feedes him so plētifully, the ore that labors for him so painfully, the shep y^e cloths him with his own coat so warmly, the birds that delight him wth their singing so merily, & many other dumb creatures, whose need he hath daily, whether they drinke theselues so drunk at anie time, y^e they can neither serue man, their maister, nor go on their feet, no I am sure. But many a man y^e are their rulers (in whō most wit & reason shold be found) are manie times so stark staring drunk (yea, & some almost euerie daie) y^e they can neither stand, go, speak, see, heare, nor vnderstand, far more senselesse, than the senseless or brutest beast in the world.

OMEN. Is there with you anie that will be so drunke?

SIVQILA. Is there quoth you, yea that there are, and that not a few. But if they loued God, his word, or the health of their owne soules, as they fauour the sēd, do diuelish deedes, & are desirers of their own dreadfull dānation, they would not drinke so deep as they do. Wh if Satan would suffer them to cōsider deeply with themselues, when they are sober, what gaine is got by drunkennesse: I beleue the veriest drunkard of all, & they that haue most delight in such detestable drinking, wold quickly abhorre it, speedily refraine it, and neuer after vse it. For drunkennesse brings this gaine: it spends the time vainly, it consumes money wickedly, it weakens the stomach, it marres the eie sight, it causeth the dropsy and other diseases, it brings the body out of fashion, it dulles the wits, it quenbeth memorie, it is the high waie to beggery, it makes friends forsake them, the wise to shun them, the godlie to abhorre them, their

A godlie gaine
that commes
of drunkennes.

their neighbours disdaine them, the youth for to mocke them, the household to despise them, none to regard them, God to forsake them, the diuell to receiue them.

OMEN. A man were better be sober and lose all his goods, than to be a drunkard, and get all that gaine. It seemes these drunkards regard little Gods law: but if we had them here, they would feare our law.

SIVQILA. Then it must be verie straight, else they would not feare it.

OMEN. Yea, it is both straight and surely executed without respect of anie: which law you shall vnderstand by the executing thereof on a rich drunkard long since.

SIVQILA. I praie you declare it, for I will heare you attentiuely.

OMEN. There was one with vs that was verie rich that gaue himselfe to nothing but to drinking, bibbing, and bellicheare, who was not onlie drunke almost every day, but also when he was sober he made his bzags, that he spent moze at the tauerns, and in wine euerie daie, than ten of his neighbours spent in a daie in their houses. Of whose behanour when the ruler heard, he sent for him, and as soone as he came befoze him, he said to him: Are you he sirra, that is such a drunken drinker, that spends moze daily at the Tanerne and in wine, than tenne of your neighbours spends daily in their houses? Then the rich drunkard knéled downe befoze the said ruler, and desired him to be good to him, saying it was not true: with that the witnesses accused him, as well of his words as of his drunkennesse. Then the Judge said to him, how saiest thou now? thinkest thou I will beleue thee, and discredite so manie honest persons? I perceiue thou hast ynough to spend to hurt thy selfe, but thou hast neuer a whit to giue to thy poore neighbour to doe him good. Thou wicked wretch (said he) if thou shouldest bee constrained to giue the fourth part for the defence of thy countrie, of that which thou spendest in one yeare to shorten thy life, or to kill thy selfe, thou wouldest thinke thou wert vndone. It seemes thou

Marke this
well.

thou hast a pride in thy excelle and drunkenness, or else thou
wouldst neuer have so bragged of the same. Dost thou con-
sider what a double mischief grows of thy vain spending of
thy money: if thou dost not, I will tell thee, thou killest thy
selfe by taking too much, and the poore hungry wretch is kil-
led that hath too little. Now if thou shouldst giue thy too much,
to the poore that hath too little: thou shouldst saue both your
liues, whereas now thou art a murtherer of both. And now
thou art not only proued a drunkard, but a double murthe-
rer: and thou knowest, that neither drunkards nor murthe-
rers shall inioy the kingdome of heauen: then they shall bee
sure to obtaine the kingdom of hell. Ah wicked wretch, dost
thou shorten thy life, to go the sooner to hell? they that bee
there would not make such hast (I beleue) thither, if they
were here againe. Is not it a strange thing y^e thou shouldst
be so prodigall, to hurt thy selfe here, to go to hell: and art so
niggardly in doing good to Christ in his members, to go vn-
to heauen? A thou churle, more churlish than a hog or swine,
for though sometimes they drine their fellows from the meat
and eat by themselves: yet when they haue filled themselves
sufficiently, they go away, and leaue the rest, eat it who
will. But thou greedy cozmozant, when thou hast taken
more than is sufficient, thou dost not only consume more on
thy selfe, but also the rest thou keepest from thy poore hungry
brother, and wilt not leaue any thing for him, as the swine
doth. And now seing Gods law cannot moue thee to go vn-
to heauen, I will see if our law can stay thee from hel. Ther-
fore because thou hast so much welth, that thou canst not tel
how to bestow the same well, and more liuing than thou
art woorthie of: therefore I will according to the lawe made
for drunkards, that thou shalt giue yearly during thy life, a
prechers stipend to a godly learned man, for his better main-
tenance, who shall be bound euery weeke three times during
thy life, not onle to attend vpon thee one halfe houre at a
time, the instructing thee (by the scriptures) thy dutie to god
and man, and the way to saluation, perswading thee also from

kennes, and shewing also how detestable it is before God, and what is the gaine thereof: But also shall preach three daies every weeke in the parish church where thou dwellest. And thou shalt sit also three market daies in the open market with a pot in thy hand, & a writing on thy forehead, as followeth: This is the drunkard that spent as much daily at the Tavernes and for wine, as ten of his next neighbours did spend daily in their houses. And this being ended, thou shalt remaine one halfe yere in prison, and there thou shalt be taught to fast for thy long excesse: for every dinner thou shalt bee allowed not above a groat, in bread, drinke, and meate: and thou shalt be allowed nothing but bread and drinke at night in stead of thy supper, which shall not be above the value of a penny. And because thou dost brag of thy vaine spending, therefore thou shalt giue daily for the space of one halfe yeare, (that is, during thy imprisonment) as much to tenne of the poorest householders, next vnto thee, towarde the maintenance of their houses, as thou art allowed daily to thy dinner. And this is my iudgement not to be called backe, and with all speede to be executed. And then he was committed to his officers, and things were done and performed accordingly. And thus this rich drunkard was serued, which wrought such effect, that I neuer heard of any drunkard in all our countrey since.

SIVQILA. That severe punishment is well bestowed of one that makes all other to take heed. Oh happie are those countries and cities, that haue such Magistrates, and rulers: If a few of our drunkardes were serued thus, there would not so much drinke & wine be vaine spent as there is. But how if a worse man be drunken with you, what shall be his punishment?

OMEN. He shall sit in the open market, as the rich man did, but he shall not be imprisoned, least his wife & household (if he haue any) or he himselfe should be driue to lacke. And he shall be compelled to laboꝝ daily in his vocation, & at the
end

end of euery weeke, during a whole yeare after, he shal yeld
a iust account of his trauell, labour, and increase, and how
he hath bestowed euery day that weeke to the chiefe ruler
or officer in the towne where he dwels, and he must not
drinke in any tipling house, or Tauerne, the space of one
whole yeare after. And because he may be knowne, he shall
weare on his bosome the picture of a swine all that while,
whensoeuer he shall be out of his owne house: and for eue-
ry day or part of the day that he shall not weare that same
badge on his bosome as is ordered, so many yeares after
he shall weare the same, and shall perfoyme so long all the
orders appointed in this case for a drunkard. And who
so euer shall drinke with him, wearing the same badge
either in Tauerne or tipling house, shall be vsed in all
points as a drunkard: and euery Sunday during that
yeare, he shall sit before the pulpit all the sermon time
to heare the word of GOD, and learne to auoide drun-
kenesse. Haue you such a law or order for drunkards with
you?

The drunkards
badge.

SIVQILA. I would we had, for then (if the same were
rightly or iustly erected) there would not so much mo-
ney be spent vaineely, so much drinke and wine consumed
voluptuously, so many wines and children fed hunger-
ly, nor so many drunkardes that liue abominably. For
the rich with vs may spend what they will, drinke what
they will, and how much they will, yea and be drunke
as oft as they will, and no lawe to restraine them, no pe-
naltie to feare them, neither any dare well reprove them,
(vnlesse the Preacher in the pulpit doth generally
threaten them with Gods word, which some of them feare
as much, as a great Beare doth the barking of a little
whelp.) And the poorer sort, though they are not so able
as they, nor cannot so conveniently as they, yet on the
Sunday at the furthest they will be euen with them, (if one
daies drinking will serue) for they will so tipple almost
A. y. all

Too good to be true.

all the day, and perhaps the next night, that all their whole weekes worke will scantly pay their sundries shot: but some of them (not worth very much) if they worke one day, they will loiter and drinke thre for it, (I will not say they will be drunke two and a halfe of the same.)

OMEN. If thres or fower of them were bled according to our law for drunkards, they would loiter lesse, spend lesse, and drinke lesse. If one should weare the drunkardes badge with vs, every one that should see him, would shun him, they detest drunkennes so much.

Parke,

SIVQILA. I like your order and law for drunkards so euill, that I would it were authorized and executed with vs. If this monstrous vice were pluckt vp by the rootes, many mischiefes of force must needs wither away, that spring out of the same, which befoze at large is declared. Besides two diuelish damfels, that commonly wait on this detestable dame, which is, whoredome and murther. Therfoze such mistresses, such maids. And now because such occasion is offered me, I am desirous to knowe whether many with you are giuen to the first of these two: but I thinke it is but a follie to trouble you therewith, for I remember that you so extolled befoze your wiues with you, for their loue and obediēce to their husbands, that if loue and obedience were lost, it might be found in them.

The order of
the wiues of
Mauqun.

Faire women
are snares for
fooles.

OMEN. I said so indeede, and I told you no lie. And that this vice may the better be auoided, the wiues with vs doe very seldome go out of their houses, vnlesse to the church or market. And when they go abroad, their faces are so couered, and all their whole bodies with a linnen mantel down to the ground, and all of one fashion, that it is very hard for a husband to knowe his wife if he meete hir abroad: so that both faire and fowle, beautifull and unbeautifull, go so all alike, that none can knowe the faire from the fowle. And thus they are no snares to catch foales in.

SIVQILA. Some haue thought themselves wise that haue bin catcht in that order.

OMEN.

OMEN. Yea, but wisdom goeth not by thinking, but by doing, I will not say, but that both before and after they may be wise: but when they are caught in the harlots trap, wisdom forsaketh them, and leaueth follie with them.

SIVQILA. Well, I know where women go abroad covered in that order all in blacke, and as it should seeme, at first frequented and practised to that end you speake of: but that all such are so louing and obedient to their husbands, as you say your wiues are, I scantily beleue. A chaste mind is not allwaies vnder a modest garment: the couering of the face doth little preuaile, where the woman is wicked, or the mind not modest. And I thinke some of them, if they might, had rather sometimes shew their face, than couer their face. So that though y^e old matrons are well content to go in that order, yet I thinke manie of the yonger Ladies and fairest Dames, could be content to leaue that order, as I beleue manie of your wiues with you could be.

OMEN. Nay, there you are deceiued: for euery one with vs, rich and poore, high and low, both faire and foule, did with one consent desire to haue this order authorized, published, and practised, who euer since, most willingly and diligently, as a commendable custome do obserue the same.

SIVQILA. I know there are with vs as godlie, louing, and obedient wiues to their husbands, right beautiful, faire, and well fauoured, as anie can be, that go abroad in their common, decent, and knowne attire, without hiding their faces.

OMEN. I doe not denie that, and some againe perhaps, whose faces are muffled, are as disobedient, vngodlie, and vnloving to their husbandes. Therefore it is the inward mind, (not the outward attire) that doeth make or marre.

SIVQILA. But what if one of your wiues should be disloyall or false to hir husband, or play the harlot?

OMEN. Both she that playeth the harlot, and he that committeth the offence with her, shalbe both stoned to death,

I.ij.

without

How whoe-
mongers and
harlots are
used.

without anie pardon at all, and whosoever doth excuse the fact besides the parties, or else speake, write, entreate, or offer anie gift, for the defacing or obscuring of the truth, or for the aiding, supporting, helping or remitting of the offender, shall forfeit the one half of all their goods and lands, all which shall be sold, and equally distributed to tenne of the most honest, louingest, and best agreeing couples, that haue the most neede of reliefe, that dwell next vnto the woman or wife committing the offence.

SIVQILA. An excellent good law both for the offenders, and for the aiders, helpers, and succourers, for thereby the husband of the aduoutresse, and the wife of the fornicator, maie marrie (without anie breach of conscience) with whom they shall thinke good, and the losse of the halfe of their goods, is an occasion that fewe or none will speake or intreate for them. In my iudgement this is the best diuorcement for whoemongers, harlots, and adulterers, that can be, which I wish were allowed, authorized, and executed with vs.

OMEN. I would haue thought that the like offenders with you had had the like punishment.

SIVQILA. No no, for then how could so manie haue two or thre wiues, or two or thre husbands at once? for let them lie with as manie as they will, either husband or wife, yet the offenders thereof shall lose neither life nor goods: perhaps some of the poorest offenders, that lacke both monie and friends shall ride in a cart, or be set in the cage, and then after, if both the parties consent, they shall be diuorced, after which it is lawfull for either of them to marrie where they list.

OMEN. Shall it be lawfull for the fornicator or aduoutresse to marrie againe, as well as the husband or wife of the aduoutresse or fornicator?

SIVQILA. Yea in dede.

OMEN. When it is not to be doubted, that many do offend purposely, and confesse the same willingly, onlie to be diuorced from their husbandes or wiues whom they hate,

to be married to whozemaisters or harlots, whom they loue.

SIVQILA. You need doubt it neuer a whit, for I beleue it is too true. Nay, what saie you to a foule and filthie fornicator, that found the meane to accuse his wife wrongfully, to defame hir most shamefully, and to be diuorced from hir vnlawfully, and married a harlot that he kept?

OMEN. Marie I saie that the law you spake of, is as good for that purpose as can be. And I saie further, it is lamentable to heare it, detestable to do it, and most sinful to suffer it. What if scholars by playing the trowants might be dismissed or released from going to schoule anie more with their scholemaster? would not some shrewd boyes, thinke you that had rather loiter than learne, plaie the trowants purposely? then you maie be sure that whozemongers and harlots will not sticke to committe fornication and adulterie, which is their chiefe delight, to be separated or diuorced from their wiues or husbands, whom they can not well abide.

SIVQILA. It is as you say. Therefore, if the fornicator, whozemonger, aduultresse, and harlots were put to death: then I am sure a great sort would not so boldly, rashly, so vnrashly, and so commonly vse that filthy vice, as they do, which (I feare) manie take rather for a sweet solace, than for a shamefull sinne.

OMEN. Well, though it be sweete here, it will be sowre in hell: though it be pleasant here, it will be painefull there: and though it be delightfull here, it will be detestable there: therefore none but foles will chouse short pleasures for long paines, and short solace for endlesse sorowes. Truely it seemeth, that manie with you loue chiefly that God forbiddeth, and we doe hate. This same vile vice is detested with vs so generally, that if one should seeme to reioice, or be desirous to talke of it, or if one should speake vnchastely or vndercently, that the partie immediatly shall be imprisoned one moneth, and the one halfe of all their one moneths rent, gaires, commoditie, or encrease, shall be equally

equally giuen to foure of their most p̄uerr neighbours, that vse their tongues most soberly, honestly, and godlie.

SIVQILA. If you hate such filthie and vnchast talking, it is a great token you abhorre the wicked facte and doing. There is no penaltie or punishment with vs for such speaking, but sometimes the p̄uerr sorte in manie places weare a sheete for committing the dēde, or for getting one with child: whereof manie of them are as much ashamed, as a horse that is in the pinfold for straying in grasse or coꝛne. But I pray you sir, what if a maid with you lose her virginitie, or be got with child before she be married?

OMEN. It is as easie a thing to find a black swanne with you, as such a one with vs. Marie sir, that were such a matter, that it would make all the maides there so mad, that if they might get her that playes such a part, they would teare her in peeces with their teeth.

Consider this.

SIVQILA. If all that lose their virginitie before they be married, in some places, should be torne with maides teeth of their owne age, I feare they would be as able to beate them, as the other to bite them. Though in the most places thorough straight looking to, and good bzinging vp of yong Damselfs, there would be scant a bitte for euerie one. And though heretofore, when Gods word lay hidde and vnknowne, modestie, shamefastnesse, virginitie, and chastitie, was so esteemed and vled, that it was a wonder to see one maid miscarie once in a dozen yeres in a whole towne: yet now (notwithstanding Gods word be so plentifully preached) virginitie is so little regarded, and chastitie so little esteemed, that foure or fiue in one yeare is thought no great matter. Oh, if we did consider deeply the great cause we haue to keepe our bodies cleanly, chastely, and godly, we would not seede them so voluptuously, vse them so viciously, nor couer them so costly. For, if our bodies be chaste and holie, God the holie ghost will dwell in them, preserue them, and instruct them. But marke the naughtinesse of our nature. For, if an earthly thing should determine to come into a p̄uerr mans house,

to

to farrie there but one houre, should not that house be made cleane in euery corner: should it not be made trim, fine and swete as might be: would not the owner of the house reioice and be glad, and partly brag of the kings comming to his house: Yes I warrant you, then how much more ought we to decke vp this our bodie, that is, to fasten it with the foundation of faith, to place it in the table of temperance, to purifie it thzough with perfect praier, to hang it al ouer with the clothes of Chastitie, to make in the chimney therof the fire of charitie, to sweep it cleane with the besome of bewailing, and to lighten the whole house with the lanterne of loue, where we are most sure, that God the holy ghost will come, and be content to inhabit and dwell continually.

This is to be noted.

Note this.

O M E N. You haue very well said: therefore all wise men and women will keepe their bodies godlie and chastly, to be a house for **G O D**: and all soles will liue vnchastly, and keepe their bodies filthily, to be a denne for the diuell.

S I V Q U I L A. Woe shall be to them that harbzough such a guest, for he will harbzough them for euer in the vnquenchable fire of hell, with himselfe, and the rest of the damned diuels, and then they cannot say, but that he giueth them something for harbozing of him. Well sir, if all the maides in our countrie haue bin, and are so modest and chast as you affirme, they excell (I beleue) all the maides in the world.

O M E N. I am sure they do so: but our countrie once (but it is long since) was spotted with the infamie of a faire yong woman, which lost hir virginie, being vnmarried, who did offend with a man vnmarried: notwithstanding, they did both weare a whole yeare after, garments made of Goats skins, with the hairie side outward, whereby euerie one that sawe them thus attired, might know their offence: and all maides did wonder and cry out of the woman, when they met or saw hir: and all vnmarried men did

An example of two that committed this sin together.

h.

wonder

Too good to be true.

wonder and cry out of the man when they met or saw him: & at the yeares end, he was not only constrained to marry hir that he gat with child, but also he was iudged to giue yearely the value of twentie Crownes during his life, (for he was rich) to one of the most modest and gentlest poore friendlesse maides of the parish where he dwelt, to hir marriage. And since this was executed of these two, there was neuer any lost their virginitie wth vs, befoze their marriage.

SIV QILA. I would I could say so, & affirme so much for althe maides of my countrie, but though many of them are such, yet I am sure, all are not such. What law haue you for murtherers, or for such as willingly kil or poison any body?

O MEN. We haue an excellent good law for such, but we haue such excellent people, that they neuer break that law: therefore it hath bene so long vncoccupied, that few or none with vs knowe that there is any such lawe. I heard one say when I was yong, that in the old time long ago, two theues laid wait in the way for one that they knew would come that way with a great deale of money, who, as soon as they met with him there, they caried him into a wood or thicke groue that was nigh to that place, and first they cut off both his hands, then they gaue him aboue 20. wounds: after that they did cut his throat, & also so mangled his face, that it was impossible to knowe him thereby, & they spoiled him of his apparrell, and left him dead and all naked: who after being suspected & appzeended, confessed the murther, and wherefoze they did it: then the Iudge said vnto them, what is the sentence of Christ, that the king commandes so straightly to be kept: to whome the murtherers said: Whatsoeuer you wil that men shal do to you, euē so do ye to them. The Iudge said to the murtherers, rightly said, therefore ye shall be done vnto as ye haue done to the man you haue killed: and then he gaue vpon them this iudgemēt following: you shall haue both your hands cut off: then you shal haue twentie wounds giuen you with a sword: the your throates shal be cut, & your faces shal be so mangled as you
mangled

How two
murtherers
were used.

mangled his face: and when you are thoroughly dead, then you shall be cut into small peeces, and they shall be throwen abroad for the beastes and Ravens to eat. And as soon as the Judge had given on them this iudgement, they were carried away, and were immediatly killed and mangled in such order as the Judge had appointed. So that neuer since any hath bin killed or murthered in all our countrie, not so much for feare of mans law as of Gods law, which they are maruellous fearfull to breake. And euer since the Preacher said in the pulpit, whosoever saith, Thou foole, is in danger of hell fire, they haue bene very much affraid. For they wel consider, that if they be in danger of hell fire for calling of one foole, then they thinke verily, that they shall be cast into hell fire for killing of one.

SIV QIL A. Truly the reason is good: it seemes that you feare Gods law more than mans law: but I feare, many with vs feare mans law much more than Gods law. Well the murtherers had their deserts. I cannot but maruell and muse at those, that by murthering, stealing, picking, filching, lying, swearing, deceiuing, vsuring, extorting & consuming, get their goods, procure their profit, and laie for to liue. Surely it is because they thinke their whole living, gaine, commoditie, riches, fode, and raiment dependes only vpon their owne trauell, labour, wit, pollicie, and industrie: or else they would neuer win their welth so wickedly, take other mens trauel so theuishly, nor fill their cofers with coine so couetously: but if they could beleue that Christ is their saviour, and that the most mercifull God is their louing father, then they would depend only vpon Gods **Marke well.** prouidence and prouision. Hath Christ willed vs to cal god our father, saying: In this maner therefore pray ye: Our father which art in heaue, halowed be thy name, &c. Now if he be our father, we must needs be his children. And who is so sencelesse or witlesse, if he consider with himselfe, but that God (that is king over all kings, and that hath made heauen, earth, fire, water, beasts, fish, fowle,

R.ij.

and

and all other things therein for vs his children) will feed vs with food, and cloth vs with clothes : Christ is worthy to be credited, which saith : Be not carefull for your life, what you shall eat, or what you shall drinke, or yet for your body what you shall put on: is not the life more worth than meat? & the bodie more of value than raiment. Behold the fowles of the aire, for they sow not, neither reape, nor carry into the barnes, and your heavenly father feedeth them : are ye not much better than they? Which of you by taking thought can put one cubit to his stature? and why care yee then for raiment? Consider the lillies of the feeld how they growe, they labour not, neither spin, and yet I tell you that *Salomon* in all his roialtie was not arayed like vnto one of these. Wherefore, if God so cloth the grasse, which is to day in the feeld, and to morrow shall be cast into the fornace, shall not he much more do the same to you, O ye of litle faith? Therefore take no thought, saying: what shall we eat, or what shall we drinke, or wherewithall shall we be clothed? after all these seeke the heathen, for your heavenly father knoweth that you haue neede of all these things, but seeke yee first the kingdome of heauen, & the righteousnes thereof, & all these things shall be ministred vnto you, &c. What logician could haue giuen vs such lessons, to learne vs: what orator could haue made such arguments to allure vs: or what Rhetorician could haue rendred such reasons to reforme vs: or what preacher could haue premeditated such perswasions to procure vs, as Christ our comfortable Captaine, most cunningly hath vttered here, to comfort vs in all our calamities, nay rather compell vs to cast all our care vpon God our father : In these words he hath named God to be our father twice, besides in diuers other places. When seeing he that cannot lie, doth saie, that God is our father, how ioifull may we be that haue such a father? Therefore we may be well assured, that if earthly fathers and mothers do feede their children: he will feede his children. If God our father feede the beasts, birds, and fishes that feede vs:

vs, will not he feede vs then, for whose sake he feedes them?
 who is so incredulous that can beleue the contrarie. Moreover,
 Christ bids vs aske and we shall haue. Manie earthly fa-
 thers and mothers will not onelie be angrie with their chil-
 dren for asking, but also will not, or cannot giue them that
 they aske. Then what a gentle father haue we, that wil needs
 haue vs to aske: and what a louing father haue we, that will
 giue vs that we aske: and what a rich father haue we that is
 able to giue vs whatsoever we aske: therefore though many
 earthly fathers and mothers are not able to feede their childre
 if they would: we are sure that God our father both can and
 will feede vs, and giue vs besides whatsoever we lacke. When
 this well considered, how can the poorest creature that is, the
 carefulllest captiue that is, the most miserable prisoner that
 is, the sickest person that is, the lamest wretch that is, or the
 loathsomest lazer that is, thinke themselves in an euill case,
 or else to be vndone, that haue such a gentle, louing, rich,
 mightie and friendly father? For, let euery one assure them-
 selues, that God is so louing and gentle, that neither pover-
 tie nor penurie, sicknesse nor sozenesse, captiuitie nor mise-
 rie, can make him forsake anie that is content to be his child,
 or gladly will take him to be his father. Marke what a ve-
 hement argument Christ vseth to make vs not only to craue
 of God what we lacke, but also to beleue that we shall ob-
 taine it: Is there anie among you (saith he) which if his lonne
 asketh him bread, will offer him a stone? or if he asketh flesh,
 will he proffer him a Serpent? If ye then which are euill can
 giue your children good gifts, how much rather shall your
 father in heaven giue good things if you aske him? If this be
 not inough to make them cast their onelie care on God their
 father: if this will not allure them to aske what they lacke of
 God their father: and if this be not able to make them firm-
 ly beleue, that they shall haue that they require of God their
 father: then let them refuse God for their father, and for
 their prouider, and trust to themselves, whereby they must
 be diuinen to lie for their living, to steale for their sustenance,
 to

to murder for their maintenance, and to serue for their safeguard, with manie other mischieuous meanes, which when they haue tried a while, they find their new father will so prosper their doings, that he will bring some of those his children to the gallows, some of them to rotte asunder, some of them to starue vnder a hedge, some of them to kill themselves: and some of them to die in desperation, and then those some to endlesse damnation. And this is the great gaine they gette, by mistrusting and forsaking God their father, and intrusting to themselves, and their father the Diuell. Is it not a wonder to wey the waywardnesse of those witlesse and wicked wretches that mistrust in their miseries, this their good God and heauenlie father? if one of these mistrustfull misers should see a Prince, a Kings sonne and heire, being tenderly and dearely beloued of the King his father feare to lacke food, mourne to lacke mony, or lament for liuing, would not he thinke the same Prince to be penurish or almost madde: then maie not we be most sure, that that wretch is more than madde, that thinkes he can lacke anie thing at his fathers hands the King of heauen, who loueth him so well, that he hath chosen him to be his sonne and heire with him, in that rich, great, mightie and endlesse kingdome of heauen?

OMEN. All this that you speake, is so considered of vs, that not one in all our countrey, that is of anie discretion, but fir most firmly their whole faith on this their louing and heauenly father, as well for all things needefull for this life, as for the endlesse life to come.

SILVQILA. Though all are faithfull with you, the moste are faithlesse with vs: and though all put their trust in God with you, the most put their trust in them selues with vs: for if they did not, they would not so greedily gather their goods together, & lay lands to lands, houses to houses, and riches to riches, as they do. Some that are worth thousands, though they looke euerie daie to die (being of such extreame age) haue so little trust and confidence in God, that gaue them all they haue,

haue, that they are so sparing to them selues, so niggardly to their neighbour, and so pinching to the pouertie, as though they should liue here euer, or else as though they hadde not ynough to find them selues one daie.

OMEN. Well, though they spare and cannot find in their hearts to spend it, perhaps they will leaue it to such that will both spend and end it. It would reioice anie godlie mannes hart to see, how the rich with vs bestow their time and their goods.

SIVQILA. I pray you sir, how is that?

OMEN. Forsooth as soone as they are vp, which is verie early, they go to visit their poore neighbours houses, and most gently, louingly, and willingly, they giue them money, to releue them withal, according to their necessitie, and their own abilitie: and you shall see the rich mens wiues (not without their husbands consents) carie their childzens apparel. Sometimes befoze they be halfe woꝛne, and giue the same to their poore neighbors to clad their children withall, so that the rich with vs are so godlie and charitable to the poore, that it is a very hard thing to find any poore with vs, that want either meate, drinke, or sufficient clothes. If a poore bodie with vs should chance to go in the strēte something coldly cladde, the first rich man or woman, I warrant you, that meētes them, will not onelie weepe for their going so coldly, but also will carrie the poore partie home with them: and if they haue but two garments, as they haue not lightly aboue threē, they wil giue them one of them, and bid them put the same on to keepe them warme, saying: Brother, Christ biddes vs Doe as wee would be done vnto, therefore seeing I would haue one to giue me a garment, if I were naked or went coldly clothed, euen so I am willing to clothe thee with this my garment, to keepe thee from the colde.

Marke their
great gaine.

SIVQILA. Oh happie people, that haue such charitable hearts, oh burning loue, that feesles the smart of their brother. Your poore people were best to keepe them selues still with you, & not to come into our country to dwel, for if they shuld, they

As hard hearted
as the other are
charitable.

This is meete
to be marked.

Note here.

It is worthe
the asking.

they might hap to stand quaking in the stræte in a colde frostie weather all a whole daie, without hauing anie coate or garment giuen them: yea though soztie rich folks comming straight from a sermon, should see them, whereof, some of them perhappes haue twentie vppermost garments of their owne at the least, not once weeping at their want, nor sorrowing at their smart: thinking themselves to be pitifull enough, if they giue them a pennie: which haply they got not without a checke or a taunt. I pray God some of them leane not their purses at home purposely, bicause they would giue them nothing. But me thinks these hard hearted wretches, & these nicknamed Christians, the next time that they should looke on their great number of garded gownes, their costlie cassocks, and their thzough furred garments, which are more than euer they will weare, considering they make new daily for themselves (and all to follow the newe fashion) and especially when they see them moth eaten, should tremble and quake for feare, at the terrible wordes of Saint James, which thzeatneth all such, (saying) Go to now ye rich men, weepe and howle on your wretchednesse that shall come vpon you: your riches are corrupt, your garments are moth-eaten: your gold and your siluer are cankered, and the rust of them shall be a witnesse vnto you, and shall eate your flesh as it were fire, &c. But truely, their stonie hearts are so flintie hard, that neither these wordes, nor yet the most terrible thzeatnings in all the scriptures besides, can penetrate anie part thereof.

O M E N. As flint stonies are made of such a matter, that neither water can moisten, nor fire can melt: euen so such obdurate and stonie hearts as you speake of, are far vnlike to soften with the heauenly dew of the swæte promises of the gospel, or to feare at the fierce and furious thzeatnings of the scriptures. But if they that haue such stonie harts, would faithfully pray vnto God to cleanse their corrupt hearts, and to mollifie the same, assuredly he would doe it. For he will giue them whatsoeuer they aske faithfully, tending to his glorie

glorie and their profit. And he is able, for he can turn stones into ware, beastes into men, diuels into Angels, and sinners into saintes. Hath not **G D** made man to his own likenesse: and himselfe into mans likenesse: for the soule of man is made in the forme and likenes of God, and the son of God became very man: which wonderfull and mysticall combination or rather crosse marriage, was done and performed by that good God, only for man, without the request or praier of any man. Then who can be so incredulous that the same God that (vnrrequested) hath done so much for man, will not at the earnest praier of man, mollifie and make soft his obdurate and stony hart: Faithfull praier is so esteemed and so frequented with vs, that neither high, nor low, rich, nor poore, neither yet yong or old, but makes it their meane to gaine by.

SIVQILA. It is maruellous and almost incredible, that euery one with you doth depend vpon praier. Well, as that is the only meane to get, so wicked practises, and diuillish deuises be the only way to lose. I perceiue you doe not as many do with vs, which are hearers and small followers: alwaies learning and neuer learned: giuen rather to prating than to practising: more loath to be absent from a sermon, than willing to performe one point of the sermon.

Parke.

O MEN. So, assure your selfe of that: for as soone as a sermon is ended with vs, all the hearers practise it by and by, especially such things as the preacher perswades. As if he allure the to loue, then they embrace loue in stead of hatred, if to quietnesse and peacemaking, then with all diligence they bring the contentious to concozd, and furious foes to be faithfull frends: if to be charitable and mercifull, the presently the richer sort succours their needie neighbors, going from house to house, to vnderstand their necessitie, they visit the sicke, and comfort them both with counsaile and coine: they resort vnto prisons, where not only they perswade the prisoners with Gods promises to be patient and penitent, but also mitigate their miseries with money and meate:

L.

and

Too good to be true.

and what else: truly they clothe the naked, feede the hungry, and harbour the harbourlesse. For al their studie, endeavour, and delight is, to doe the woꝝkes of mercie: knowing that the doers thereof shall remaine in heauen with Christ and the neglectors therof shall dwell in hell with the diuell. And this is the daily exercise of the rich with vs. Is it not so with you?

SIVQILA. No, it is quite contrarie: these are too good to be followed of vs: and ours too euill to be liked of you. I will not say, but that some with vs vse these orders: but vniuersally (as with you) I am sure they doe not. Welike they spend the vacant times of the Sabbath day in this order.

OMEN. Nay, not only of the Sabbath day, but of all other daies.

SIVQILA. I would to God they did bestowe the Sabbath day so well with vs. I thinke verily, if any day bee more profaned with vs than other, it is the Sabbath day, that God hath appointed to be kept most holy. For I doubt many doe come to the church that day more to pry, than to pray, more to looke, than to learn, more to shew themselves than to shun sinne, more to marke others, than to amende themselves: more for custome, than conscience: and more to heare a fine preaching, than to followe the godly teaching. And if many of them doe thus, that come to the Church, what may be thought of them that come not to the church? Many are constrained to labour for their living in 7 weeke day, whereby they auoid Idlenesse, the mother of mischiefe, whereof many I feare, though they are not idle on the Sabbath day, they are not wel occupied. For that day they giue themselves to drinking, dicing, dancing, swearing, chafing, playing, bowling, beare-baiting, and to other vanities: & this is the regard that they haue to God, vsing themselves that day most wickedly, that God would haue them liue most holily.

OMEN. Surely they are such foles, that I am not able to rehearse

rehearse their follie.

SIVQILA. Yea, but none with vs but are thought to be wise inough as long as they haue welth. But I pray you is wisdom preferred before welth with you, or no?

OMEN. Yea indeede is it.

SIVQILA. It is not so with vs, for truly the people are so pœuishly addicted, that they esteeme welth aboue wisdom, and as it seemes, they thinke that the wealthie are wise, and the poore are foles. For euerie word that the rich speaketh is soothed and counted for an oracle, (be it neuer so fond) but let the poore speake neuer so wisely, he is tript before his tale be halfe told, and is flattered or iested at thereof. But if the said rich man doth fall into pouerty, and the same poore man chance to be rich, then Totnam is turned French, and then the fole is sodainely become wise, and the wise man a fole. So that hereby it must needs appeare, that it is wealth that makes wisdom, and pouertie maketh foles. For, when wealth is gone, all wisdom is gone: and when pouertie is gone, then all foolishnesse is gone.

It is true.

Marke.

OMEN. It is not so with vs, for if a wise rich man doe chance to come to pouertie, he is not onelie prouided for, that he shal haue sufficient to liue on during his life, but his counsaile is required and taken in vrgent affaires and waightie matters as well as it was before: for God, not wealth, giueth wisdom.

Note here.

SIVQILA. I would it were so with vs, but truely I haue seldome scene, that their counsaile is craued beyng fallen in decay, that haue in their wealth bozne great authority, though they were well worthe for their witte, and honest behauiour. Therefore we may see, that wealth more than wisdom: goods more than goodnesse: and authority more than abilitie is preferred: which me thinkes is very preposterous. For, who wil esteem a horse the worse for hauing nothing but a halter on his head? and who will esteem a iade the better for his saddle and trim trappers? Then if we esteem a horse for his goodnesse & agilitie, why

L.ij.

Should

Too good to be true.

Should we not accept a man for his knowledge and honesty? Wealth cannot make a foole the wiser, nor pouertie cannot make the wise man folisher. For the foole cannot tel how to vse himselfe in welth, but the wise man can tell how to be haue himselfe in pouertie. Where wisdomē wants, welth may wast, and where wisdomē is (though worldly welth may decay) the mind cannot chouse but be rich. Therefore it is better to haue a rich mind with wisdomē, thā a full purse with follie.

OMEN. Your words are to be affirmed for truth, and as it is commonly said, they haue neuer an euill day that haue a good night: so they haue neuer an euill life that haue a good death. More wisdomē dies alwaies richly, but rich follie dies poorly. Therefore as one cannot thinke himselfe happy before his happy end: so cannot one thinke himselfe unhappy that wisdomē leades, who assuredly will bring him to an happy end. He thought I heard you say, that many with you do profane the saboth day, with much wickednes, as with swearing, & other execrable vices. May I beleue it?

SIVQILA. Yea, as well as I may beleue you in many things that you haue spoken. May I tell you, they will not sticke to swear and forswear themselves on that day.

OMEN. Then I thinke they will not spare to do it on other daies.

SIVQILA. Be sure of that: if sinfull swearing might make the sabboth day, then euery day in the weeke would be a sabboth day with vs.

OMEN. Then it is very like they will swear as well for toies and trifles, as for the triall of truth. But either you haue no lawe for such, or else you execute not the law on such. But if such swearers were with vs, we would make them leaue their swearing, or else we would barre them of their speaking.

SIVQILA. Which way?

OMEN. We would cut out their tongues, if no waies would warne them. If one should swear with vs (as it is impossi-

impossible to finde a swearer in all our countrey) the first time, he should be admonished by a preacher or minister: but if he should sweare the second time, he should then presently be put out of his house, least he should bring the plague of God among his neighbours: but at the twelue moneths end, if he hath liued honestly and without swearing all that while, he shall be suffered to enioy and dwell in his house againe. But if he should sweare the third time, he should then (without pardon) haue his tongue cut out, and then we are sure he may well thinke an othe, but hee can not sweare an othe.

SIVQILA. Oh that we had that law and well executed. Well, though there be no law for punishing such swearers with vs, yet God with horrible and sudden death hath often times plagued such swearers with vs. Whereof one being in high fauour with his Prince, thow enuie and malice procured the King to putte his owne brother to death, for whose death the King was afterwarde very sozie: which noble man after sitting with the King at meate, and spying the Kings butler stumbling (bearing a cuppe of drinke in his hand) recouering him selfe againe quickly with the other foote, said: There one brother helped an other. Which, when the King heard, he said: So might my brother haue helped me if hee had bene aliue: blaming him then for his brothers death. At which time, the said noble man went about to excuse himselfe to the King, by forswearing himselfe before God, and tooke a peece of bread and said: so safely might I eate this peece of bread, as I am guiltlesse of your brothers death: and therewith he died sodainely, choaked with the said peece of bread. Thus was this forsworne wretch with horrible and sudden death plagued by God, that did thinke him selfe safe from the punishment of man.

OMEN. Hee had bene better to suffer the penaltie of our law a great deale.

SIVQILA. It was credibly reported, that a lustie lad
L. ig. with

with vs, (a solemne swearer) losing his money at dice, had blasphemed God with many terrible othes, saying: If I had the diuell here, I would eate him: who had no sooner spoken these words, but a spider (or else the diuell in the likenesse of a spider) came downe ouer his mouth: which, as soone as he saw, he snatcht into his mouth, and so died presently.

O M E N. A fearefull example, and ynough (me thinkes) to make euerie one cease from swearing: If it were a spider, then it was sufficient to destroy his bodie: but if it were the diuell, it was ynough to destroy him and a thousand such both bodie and soule. Surely it is for want of punishing of offenders, that you haue so manie offendours: and because wee punish without pardon, wee haue no swearers to craue pardon. Nay, lying is so much detested with vs, that if one lie in spozte, he shall be punished in earnest: for, if one make a pleasant lie, though he hurt no bodie therewith, for the first such lie he shall be reproued, for the second such lie he shall be five daies imprisoned: and for the third such lie, and euerie other such lie after, he shall be banished from the place he dwelleth in for the space of thre moneths: but if one with vs should make a lie to the deceiuing or hurting of anie, or speake a lie before a magistrate or a Judge, then the partie for euerie such lie, shall be constrained to hold his peace, and to speake neuer a word to anie person the space of thre moneths after, vnlesse he shall be required of some ruler for some vrgent matter: and he shall weare on his sleue all that while, an H. and an L. for a hurtfull liar.

SIV QILA. But what if anie shall receiue harme, losse, or damage by his making of that lie?

O M E N. Then the said liar shall restore out of his owne goods, lands, or liuing, as much to the partie so hurt or endamaged, as will fullie satisfie the same: if all his goodes, lands or liuing are able to do it.

SIV QILA. But shall the liar haue no moze harme, if any

any shoulde chance to be hurt, wounded, or maimed, by his said lie?

OMEN. Yes, be bolde of that : for, if anie be hurte, wounded, or maimed, through the false reporte or lie of anie bodie, the liar immediatly shall be hurt, wounded, or maimed on the same parte of his bodie, and in such order, as the partie was hurt by meanes of the saide lie. And I will shewe you howe such a liar was serued with vs.

SIVQILA. How I praise you?

OMEN. There was one (but it is a great while since) that owing one of his neighbours euill will, and vnable to hurt him himselve, went and told a lustie fellow, a shamefull lie of him, who, he was sure, would not onely some beleue him, but also would pay him home for it, saying: Sir, didde you ener hurt or harme such a man? No truly, (said he) that I wote of, and to tell you truly, I scantly knowe him if I see him. Then said the liar, hee hath much misused you, for hee said, that you are bothe a common drunkard, and such a common liar, that neuer a word you speake can be credited. Then saide the other, I would I knew where he were, for then I woulde be reuenged on hym for thus mistaking of mee: marie (said the liar) yonder he is, you can haue no better time than now to deale with him. At which time immediatly the other furiously did flie vpon hym, and by chaunce (thrusting at his face) he didde quite putte out one of his eyes.

SIVQILA. Then what was done to the man that did so hurt him.

OMEN. Forsooth hee had the law therefore in all points, as before is described. But my whole tale tendeth to this naughtie liar, which was the occasion hee was so hurt.

SIVQILA. I pray you sir, what reward had he for the making of that lie?

OMEN.

Too good to be true.

OMEN. Such a rewarde as did sticke to him as long as he liued: for he was brought befoze the Kuler there, who caused immediately the like eie of his to be put out: and then he was commaunded to silence for thre moneths, and he did weare the badge of H. and L. so long.

SIVQILA. Oh, such a law with vs, and so wel executed, would teach manie a one to tell trueth, that doe now almost nothing but lie.

OMEN. What, is lying thought so small an offence with you, that there is no law or punishment for it?

SIVQILA. Yea indeede is it. Nay, merry and pleasant lies we take rather for a sport than for a sin. Lying with vs is so loued and allowed, that there are manie times gaming and prizes therfore purposely to encourage one to out lie an other.

OMEN. And what shall he gaine that getteth the victorie in lying?

SIVQILA. He shall haue a siluer whetstone for his labour.

Consider this.

OMEN. Surely, if one be worthie to haue a whetstone of siluer for telling of lies, then one is worthy to haue a whetstone of gold for telling of truth: truely me thinks a whip of whitleather were more meete for a liar, than a whetstone of siluer.

SIVQILA. In my iudgement he was either a notable liar, or loued lying better than Saint Paule did, that deuised such a rewarde for such an euill desert. I maruel what moued him, that the lewdest liar should haue a siluer whetstone for his labour.

OMEN. I know not, vnlesse hee thought hee was worthy for his lying to goe alwaies with a blunt knife, whereby hee should not be able to cutte his meate: and that hee should haue no other whetstone wherewith to sharpe his knife, but the same of siluer which hee had wonne with lying.

SIVQILA

SIVQILA. What his fond fancie was therein I knowe not: but I wish that every such liar had rather a sharpe knife, and no meat, than to have meat inough, with a blunt edged knife: untill they left their lying. Saint Austine would in no wise have vs to lie, though it might doe good. For if a man lay at the point of death (saith he) that hath a sonne dead by traueilling into a far countrey, yet we ought not to say vnto the sicke man, that his sonne is mery and a liue, though thereby we did knowe he should reuiue or recover his helth. Now, if we may not tell hurtlesse lies to doe good: then we may not tell hurtfull and wicked lies to doe euill. Saint Paule saith, we may not doe euill, wherof good may follow: then we may not doe euill wherof mischiefe may follow. Christ is truth, and they that meane to resemble Christ: they that meane to follow Christ: they that meane to haue Christ their captaine: they that meane to haue Christ their sauour: they that meane to rise with Christ: they that meane to dwell for ever in heauen with Christ: let such learne to tell truth with Christ. And they that meane to be exempt from the presence of God: they that meane to lose the endlessse ioyes of heauen: they that haue lust to lie in the furious flames of hell fire: they that desire the fellowship of the diuels in hell: and they that would gladly be tormented of the diuell for ever without any mercy, let them lie and spare not: and if they be not fully instructed in lying, let them learne to lie of their father the diuell, who is, and hath bin the head captaine of liars from the beginning.

OMEN. Well, such as doe serue vnder this captaine, were best now flee from him. For now in this life they may but if they be once his hired and prest souldiers in hell, then they cannot.

SIVQILA. I thinke it is better by telling of truth to go vnto heauen, than by telling of lies to go vnto hell. But I pray you, what if any with you should chance to forswear themselves, called as witnesses befoze rulers, magistrates,

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Marke.

O Judges?

OMEN. As soon as they are proued perjured, their tongues are cut out, without any pardon, whereby we are sure they will neuer commit perjurie any more: and halfe of all their goods straight way is conuerted vnto the Kings vse. but in this case the king hath neuer the more goods, nor they fewer tongues.

SIVQILA. Why so?

OMEN. For there are none with vs who will once sweare an oth, or take the name of God in vaine: much lesse, that will so sweare themselves. For every one with vs doth thinke verily, that if they should but once take the name of God in vaine, that then Gods plague would continue in their house: but if they should so sweare themselves, they beleeue faithfully, that then God would send fire from heauen, and burne both them and their house.

SIVQILA. And truly there are some such shamelesse swearers with vs, and that are so Godlesse and faithlesse, that if God himselfe should warne them ouer nyght, and say: If thou wilt not leaue thy swearing, looke to morrow for thy consuming: Yet I thinke verily, they would scantly regard it, or sweare any one whyt the lesse.

OMEN. Well, I doubt that such doe feare more the short punishing of their bodies here, than the continuall tormenting of their soules in Hell. For I am in this opinion, that if a few of your swearers were bzydeled with our Bytte, and were punished without pardon, (as they in our Countrey are, if they doe chaunce to offend) their great othes would be turned into yea and nay.

SIVQILA. I haue such good liking to your lawe, that I wishe it, or such like, were executed with vs as a law. But sir, I pray you, what if any be troubled, sewed, or imprisoned by false report or wrong information with you?

OMEN.

OMEN. What if fire be turned into water, birdes into fishes, tabers and bels into buckets? I tell you there are none with vs that will once tel a lye, or will giue any wꝛong information against any.

SIVQILA. You dwell in a such a Countrey as I neuer heard of: you haue not so fewe such, but we haue as many such.

OMEN. Yea, but if you did vse such, I durst lay a wager that shortly you should haue none such.

SIVQILA. How woulde you vse such, if you had any such?

OMEN. If any with vs should falsely suggest or molest, ^{A lawe for} or giue any wꝛong information against any, the party that ^{false informers} hath wꝛongfully suggested or informed, shall incurre y^e like danger, penalty and punishment, as the party against whō the information was made, should haue done, if the suggestion or information against him had bin true. As if the partie complained of, should haue lost his eyes, eares, handes or tong (if the information had bin true) then the false suggestor or wꝛong informer shall lose his eyes, eares, handes, or tong. And if the party complained of, should haue lost his life, (if the information had bin true) then the informer or suggester shall lose his life, if his information be false. And so of losse of lands, goods, imprisonment, or any other punishment. A rare example I wil tell you of one with vs, how he was vꝛsed that gaue wꝛong and wicked informatiō against one only of malice and spite & the rather because he thought to haue begged his liuing.

SIVQILA. Tell it, for I will heare you attentively.

OMEN. There was once in our Countrey, a very wicked fellowe, that dwelled nigh vnto a very goodly and honest man: who as the diuell doth not loue God, so this diuelish fellowe could not abide his goodly neighbor: and as he hated him, so he hasted to worke his destruction. And because he sought no more but his life, he deuised wordes of high treason, that he should speake against the king, and he

A strange example of a wicked informer.

enformed the ruler there, of his own deuised words, saying, that he himself heard them speake the. And to make y thing moze cocksure, he hired two witnesses to affirme that they heard him likewise speake the same words of treasō, which when the ruler heard, he sent for the party that was complained of, to whom when he was come, the ruler & Judge said: Sirra, here is one of thy neighboures (as I vnderstā) hath enformed, that thou hast spoken words of high treason against the king: & he hath not only heard thee speake them, but here are also two witnesses that did heare thee also. Which whē this goodman heard, he was so astonied, y he could scantly speake one word, to whome the ruler saide: Sirra, you were best speake your selfe, and to excuse your selfe: for here are 3. come to accuse you. And then the man remembryng himselfe, knéeled downe and said: O my God and heauenly father, thou knowest whither I am guilty in this that is laid to my charge or not: as thou deliueredst Daniell out of the Lions denne: the thre childzen out of the fierie fornace, and chaſt Susanna from the two wicked Judges. Deliuere me Lord for thy mercies sake at this present from these rauenoys that seeke guiltlesse my spoile & destruction: and with that he rose vp, and said to the ruler as followeth: I beseeche you to examine them seuerally by themselves, what were the wordes I spake, where I spake them and when I spake them: and the Judge did so. Which when he had done, he found euery one of them agrē in one tale. And then the ruler said to the accused man, these men doe all agrē, that in such a place, and in such a day, and how thou didst speake such words against the king: therefore as farre as I see, I must be constrained to giue iudgement against thee according to the lawe. At whose wordes the accused man knéeled downe againe, & said with weeping teares: Oh Lord, as I am guiltlesse, so let me not be helpelesse: in thee is all my hope, thou neuer deceivest them that put their trust in thee: thou art able to plead in my cause. Then the ruler bad him arise, and said vnto him: I perceiue thou hast

hast a fervent trust in God. Well, I will charge these thy adversaries a little straighter. Well masters, this good man whom you have accused here of high treason, is iudged of all that know him, to be as faithfull to God, as obedient to his Prince, and as loving to his neighbors, as curteous to strangers, as liberall to the poore, and as commodious to his countrie, as anie of vs all, and a great deale more than any of you thre that have accused him. But, for that we are to doe Justice, we meane not, but according to your accusations, to proceede against him. Notwithstanding, I will saie to you by the waie, that if he die guiltlesse through your false accusations, God will not onlie plague you, as long as you live, with a troubled and tormented conscience, but also with desperate minds at your deaths, which is the verie line that leades you to hell. Let Iudas be a patterne to you, that falsely betraid Christ his Master: for as soone as he had taken the mony, that he betraid him for, did he not straight waies dispaire, where by he neuer asked pardon of God for his fault, and so desperately hanged himselfe, and his bowels gushed out, and so he is become the child of perdition, whereby he hath lost heaven for hell, pleasure for paine, gladnesse for sadnesse, and God for the Diuell. Is not this a proper gain, that his mony hath brought him? Therefore you that are witnesses, if you have taken money for the betraying of this accused man, your mony will bring you Iudas gaine, vnlesse you repent you other waies than Iudas did: which gaine, is to be for euer in the torments of hell fire, with the Diuell and his angels, and to be expelled from the presence of God. And thereat the accused man kneeled downe, and said: Oh Lord defend me, and plead now my cause. And as soone as the accused man had spoken these words, there came one man in great haste, and pleased to come before the Judge, saying as followeth: Oh worthy Judge, you sitte here in the place of God the most high and greatest Judge, and the Judge of all Judges, to heare the trueth without anie partialitie, and to iudge according to right and equitie: whose faith is so firme, whose godlinesse

Marke their
great gaine.

is so great, and whose trueth is so tried, that I am assured, that nothing can make you wzie from the right waie. To whom the Iudge said, thereof assure thy selfe, for I knowe and it is alwaies in my mind when I sit in this place, that though I cannot see God in heauen, yet he sees and beholdes me on earth. Doe you not thinke, that if the King of our countrey, were here now in this place, but that I would examine all things appertaining to this matter so exactly, goe about to bould out the trueth with such diligence, and iudge the same without fauour or affection according to equitie, whereby to please the King? yes verily. Then how much more ought I to examine with equitie, trie out the trueth diligently, and iudge without partialitie, seeing our good God the King of all Kings, and Iudge of all Iudges, is now present in this place, and will not onelie heare all the whole matter, from the beginning to the end, but also will poure his vengeance vpon you, if you witnesse falsely, and on me, if I iudge not vp rightly, who heares what we say, sees what we do, and knows what we thinke. For, if the painter can see, that makes an eie that can not see, then God must needs see that made our eies that can see. If he can heare, that makes an eare, that can not heare, then God of force must needs heare, that hath made our eares that can heare. And shall not he also that made our hearts likewise, knowe what we thinke in our hearts? yes doubtlesse. Therefore take you great heede, all ye that haue to speake befoze me in this case, for whatsoeuer ye speake vnto me, either true or false, you speake vnto God: and if you speake true, God will protect you, if you will speake false, then God will detest you. Which of you all, if the Kings Maiestie were here in the next roome or chamber, durst vtter a lie so loud, that the King knowing it to be a lie, should heare it? Then what is he that dare once presume to beare false witnesse against his neighbor, in the hearing of God the great King of all, that makes Kings and putteth downe Kings at his pleasure, who is present here befoze vs all in this place (though not personally,

yet

yet spiritually:) therefore now my friend, I am determined to heare the trueth, to trie out the trueth, and to iudge according to trueth, and therefore I charge thee speake nothing but the trueth. Then saide the same fellow that came to speake with the Iudge so hastily: My Lord, I heard but euen a while since (as God would) that one is accused befoze you of high treason. Then saide the Iudge, in dede here is such a one, dost thou know him? there he standeth besides thee. Then said the fellow: Of trueth my Lord, I knowe him not, but I haue heard him as much commended for his goodnesse: as this his accuser is discommended for his euilnesse: so it may be (saide the Iudge) and yet he neuer the better, nor the other the worse: for perhappes you neuer heard him commended, nor the other discommended. Yes truely my Lord (saide the fellow) I haue heard both, and that not of a fewe, which I speake here vnfainedly, both befoze the maiestie of God and you. And for that we are all bound to tell the trueth, and to defend the innocent as much as it lieth in vs, I am come now in the feare of God, and in singlenesse of heart, to vtter so much vnto you, as thereby you may the better sucke out the sothe, and trie out the trueth. But first I pray thee, saide the Iudge, dost thou know his accuser? yea that I doe (saide the fellowe) more of his seeking than of my desiring. Well now tell on thy tale, said the Iudge, and I will heare thee attentively. Then saide the fellow to the Iudge, this accuser here that hath accused this man for high treason against the King, was verie importunate foure or five times at the least with me, to be a witnesse against him therein, and if I would affirme when neede should stand, that I heard him speake the words, he would giue me a great summe of money, and saide moreouer, that after his death, he hoped to haue great part of his liuing, whereof, some lay verie nigh to his house (but I hope he shall haue as much good of it, as Iesabel had of Naboths vineyard.) And he promised me also, that if he fared well, that I should fare neuer the worse.

But

But I liked his fare so well, that I said his fare was too fine for me to feed on: and so by no meanes I would consent to his most wicked purpose, saying moreover to him at my departing: take heed, for you thinke this is the verie waie to winne, but beleue me, beleue me, it is the verie high waie to lose. If he lose his short life here guiltlesse, then he shall find his life in heauen endlessse. And though by his death you seeme to liue the richer here: yet by this your wicked life, you shall procure your eternall death in hell, where you shall neuer see God, nor shunne the diuell. And then he went verie sorrowfully from me, more (as it seemes by the sequelle) for that he could not procure me to his purpose, than that he was sorrie for his sinne. Then said the Judge: I feare this fume is not without fire, it smelleth somewhat of the smoake: what say you that are his accuser to this? then said the accuser: O my Lord, this man that is the traitour, hath procured this man with money to saue himselfe by slaundring of mee. Consider, this man speakes on the behalfe of a traitour, and I speake on the behalfe of a King. As the King (said the Judge) so desirous of his subiects wrongfull death, as hee would haue none to tel truth in the defence of their life: Wee do the King no wrong to trie out the trueth, and to saue an innocent: neither do we the King right, if we heare not true witnesses against a traitour, and iudge him according to the lawe: but assure thy selfe, that thy naming of the King, (whom I reuerence) shall neither let vs from doing of right, nor yet constraine vs to do any wrong. We haue a heauenly King here present, though our earthly King be absent, whom I honour, feare, and reuerence, more than I maie or ought my earthly soueraigne: for he is mortall, and can kill but the bodie, nor that neither, vlesse God giue him leaue: but God our heauenly king, that is here present, can kil at his pleasure both bodie and soule for ever in hell fire. Well sir (said the accuser) I haue two witnesses to affirme my tale, and he hath but one to speake on his side: and yet that that he hath spoken, is nothing with him, if it be well considered.

for he doth not say, that he that we accuse did neuer speake
such words of treason, but he hath inuented a frivolous mat-
ter, only to discredit me. Wherefore I beseech you (o worthy
Judge) to consider that the traitor, neither hath said, nor
can say any thing for himselfe, nor this fellow (hired by him
as it seemes) hath said any thing to the purpose. When the
man that was accused said to the Judge: oh my Lord, consi-
der the truth & the innocents cause: as I stand here before god
& you, so I will not lie neither to God nor you, the truth is
when I was presented to come before you, I knewe not the
cause thereof, which being true, as God knowes & is here
present, the time is very short, as your Lordship & all present
here may very wel iudge to premeditate, procure, or practise
any such pollicie. And as for this man, which your Lord I am sure
hath set on my side, I neuer saw him, or spake with him in
all my life to my remembrance. Wherefore my Lord, think
that I am here as guiltlesse Susan, and this man God hath
raised up in stead of Daniel, which I doubt not at length but
wil be able to counteruaile against these two false witnes-
ses, that are in stead of two wicked Judges. And God that
is here my perpetuall patrone, is sufficient and able to
counteruaile this my wicked accuser. And then as one as
this honest accused man had said these words to the Judge,
another straunge man came in hastily, and pleased ve-
ry much to speake to the Judge, and said: Oh my Lord
I feare that here are three wolues determined to deuoure
a simple and innocent lambe. How knowest thou that said
the Judge: truly then said the man, I was going even now
within this houre three or foure miles from home about cer-
taine urgent busines, and as I was going, I met by chance
(nay rather by Gods prouidence) with one that asked me if
I knew such a man, to whome I answered and said that I
knew him not, but I haue heard a good report of him, to be
both honest, godly, & charitable. Well then said he againe to
me, he is like to be cast away this day for high treason a-
gainst the king. What is the cause, and who is the accuser,

Parks.

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said

said I: and then he declared vnto me the words of treason
 that he should speake, & named this man (that standes here)
 to be his accuser therein, which when I heard, hearing so
 much good of the man accused, and knowing so much euil of
 my accuser, I cut off my needefull iourney, & came hither with
 great speede, to tel a truth, and to saue an innocent, if by any
 meanes I may. Then said the Iudge to him, thinkest thou
 that this man that is accused of treason, is guiltlesse therein,
 Yea that do I, said the fellow, or else this his accuser would
 neuer haue hired me to beare false witness against him
 therein. Is this true that thou saiest, said the Iudge: yea my
 Lord that it is (saide the fellowe) he cannot well denie it,
 for I am sure halfe a dozen times at the least, he was very
 impoꝛtunate on me to beare witness against him in this
 same matter that he hath accused him of, and offered mee
 money therefore largely, & vnderstanding partly my neede,
 he thought I could no moze refuse his money, than he could
 resist the diuell when he moued him to mischief. For if I
 would haue consented to him herein, this good man had not
 bin so long vnaccused as he is: therefore I beseech your lord-
 ship to consider well of it, for I am neither desired, hired,
 bribed, nor procured to come hither nowe, to speake this
 that I haue saide. Tell me truly saide the Iudge, dost
 thou knowe the man that is accused: no sir (saide the fellowe)
 I neuer sawe him in all my life that I wrote of, but I haue
 heard of his good name and honest fame: but I knowe his
 accuser very well, for he offered me money to be a false wit-
 nesse against him halfe a dozen times at the least, as I said
 before. Did not I tell you (saide the Iudge) that after this
 some time would followe: and then the accused kneeled
 downe vpon his knees with weeping teares, saying: O lord
 now I perceiue thou hast heard my prayer and performed
 my petition: in stead of my accusers, & false witnesses, thou
 hast sent me two true witnesses, by which two witnesses (e-
 al thzough they) my trusty shall be tried, and their falsenesse
 shall be found. And then the Iudge saide to the accuser,

holly

how say you to this sirra: there are two witnesses stirred up by God against your two witnesses, procured by the diuell. I perceiue thou lookedst for nothing lesse, than that these two should haue come hither to declare the truth as they do. **Parke the Judge.** Well it is the Lord our God that hath sent them, and none else. What canst thou say to this? Then saide the accuser, oh my Lord, both these are hired for money, for the deliuey of this Traitor, and for my destruction. A vaine excuse (saide the Judge) for this mā hath protested befoze God that he knew not the cause he was sent for, when I did sende for him. Which if it be so, it is very unlikely, that since I laide the matter to his charge, he should procure this practise, and finde such friends that he neuer knewe befoze, in so short a time, especially seeing he neuer spake, nor once whispered to any since his comming hither: but seeing (saide the Judge) the truth of euery matter ought to be tried by the othes of the infozmers or witnesses, therefore I wil haue euery one of you in this case deposed. And first, will you 2. that came of your owne motion, or rather by God procured, (as I thinke) sweare now befoze the Lord, without malice, affection, enuie, spite, hatred, or without any other sinister meanes, only for truthe sake, that this accuser of this man of high treason against the King, would haue hired you for mony, to be false witnesses against this accused mā in this same case whereof he now is accused? Then saide the same two men to the Judge, yea my Lord, that we wil with all our hartes, for as the Lord knowes the secrets of all our hartes, we haue saide nothing, nor wil say any thing, but onely the truth. Then saide the Judge to them, now take your othes thereof: and so they were deposed and swozne, and then the Judge bid them stand aside and commaunded the accuser and his two witnesses to take their othes afoze him, that the accused man did speake such words of treasō wherof they accused him. And as they were taking their othes, the one of the witnesses could not speake

for the Lord did make his tong to swell in his mouth, that
 it was horrible to see. The other witnesse immediately fell
 downe before them starke lame, & the wicked accuser was
 then stricken blind. At which sodaine change and righteous
 stroke of God, y^e Judge & all the rest were amazed. The said
 the Judge: oh wicked wretches, did not I warne you of this
 before: do you thinke that God, that is al truth, will wink
 at wickednes, or fauour falshood: what say you now, is this
 mā guilty in that wherof you haue accused him: why do you
 not speak: though one of your tongs be swolne by the right
 iudgement of God, yet I beleue, god hath reserued some of
 your tongs to vtter the truth, and to excuse this innocent
 lambe appointed to the slaughter. Then the false witnesse
 that was stricken lame, said to the Judge, we haue wor-
 thyly deserued the wrath of God, which now is iustly fallen
 vpon vs: we might haue takē heed before by your good admo-
 nitions, profitable perswasions, & witty warnings, but that
 we lacked the good grace of God. Therfore as one y^e is com-
 pelled by the great God (ruler of all things) I will open vn-
 to your Lordship all the whole truth. This good man that is
 accused, is most falsely and vniustly accused: and this man
 whose tong is thus swolne in his head (as y^ee see) and I that
 am so sodainly become lame, for greedines of money giuen
 to vs by this now wicked blind man, haue accused this good
 mā, & witnessed that he heard him speak such words of trea-
 son, whereas the Lord knowes: we neuer heard him speake
 any such thing. And euen as this blind wicked wretch
 did entice with money and faire promises these two
 good men (but all in vaine) who haue helped to saue this
 innocent: euen so he gaue vs money with many faire
 promises of great rewardes to condemne most vniustly
 this innocent. Whereat the man with the swolne
 tong made signes with his handes, looking towards heauen
 affirming therby, that all was true that his lame felow had
 said. The y^e Judge said: oh vile varlets not worthy to line:
 what

What saiest thou (thou wicked accuser) to this : Whom God most righteously hath stricken blinde : are not thy diuelish deuises come to a trim dyist? Then the blind accuser kneeled downe vpon his knees and said : I am worthe to die, it is onelie I, that for spite and malice, and hope of worldlie gaine, haue mused this mischiese, and procured this practise against this godlie, vertuous, and innocent man. Then said the Judge, to the innocent man, giue God the praise, for it is he that hath wrought this wonder : then said the innocent man kneeling vpon his knees : O Lord, I thanke thee, that thou hast not onelie heard mee, but also deliuered mee, blessed be thy name for ever. Then the accuser and the two false witnesses, by the iudgement of the Judge, were tied in foure severall partes to foure strong horses, that is, either arme to a horse, and either leg to a horse: and then when the horses were ierked, euerie one of them was torne asunder, and all their lands and goods were sold and giuen to the reliefe of the poore.

SIV QILA. Surely herein God wrought wonderfully, and the Judge verie godlie and truelie. If this law were so executed with vs, as it is with you, manie that are troubled should liue more in quiet: many should haue right, that now haue much wrong: and manie should be vnaccused that now are falsly accused.

OMEN. Where Gods word is plentie, there Justice should not be daintie. I muse that sinne is so suffered, where Gods word is so preached. I perceiue, with you there are more professors than followers.

SIV QILA. I would it were not so. Is there anie with you that vse to play at dice?

OMEN. None at all: but if there were anie, they would not be swearing dicers, that will eate the diuell at a bitte in the likenesse of a spider (according as you told the tale of late) wee haue a law with vs, that euerie one that playeth at dice or cards for money, or for anie other thing of anie value, the winner shall forfeit so much and twice so much more

more as he winneth : and the loser shall forfeite as much more as he loseth : which forfeiture shall be deuised into three equall partes, one parte thereof shall be to the vse of the King, one other part thereof shall be to the vse of the reuealer, and the third part thereof shall be equally deuised among tenne of the poorest neighbours dwelling nerte to the house or place, where the saide money is wonne or losse. And for euery houre that they playe at one time, both the winner and loser shall be imprisoned one moneth.

SIVQILA. If this lawe be as strictly executed, and as narrowly looked to, as the rest of your lawes : then there is not so much money wonne and losse with you in a whole yeare, as there is with vs in one daye, nay in one houre.

OMEN. Whether it be executed or not I know not, but there is not one dicer nor yet Carder in all our Country. Our Rulers, Lordes, knightes, and Gentlemen (wishing rather to profit other, than to fill their purses with other mens pence, and to solace their wearied mindes by honest pastimes, than to get greedy gain by diuelish and detestable Diceplaye) doe vse diuers times (when they doe playe) to playe at Chesse, the Astronomers game, and the Philosophers game, whiche whettes their wittes, recreates their minds, and hurts no body in the meane season.

SIVQILA. These games you speake of are too busie for many of our heades : and many of our heades are otherwise too busie to followe your good orders. Diceplaye is so commonly vsed with vs, that many boyes, seruimgmen, and other, are more expert in playing at Dice, than in Dauids Psalmes.

OMEN. Haue you no lawes againste suche vnlawfull games?

SIVQILA. Yes, we haue Lawes to forbid them, and licences to allow them.

OMEN. That is as though a father should command his

The exercise
of the higher
sort.

Marke well.

his sonne to goe to Schoole, and immediatly giue him leaue
to play the Trewant. Whose lawes shall neuer be wel kept
that are licenced to be broken. Nay, if we haue lawes, we
keepe lawes. Marke this well.

SIV QILA. And if we haue lawes, we breake lawes. If
men would consider, what perilles Diceplay procureth,
what mischeifes it maintaineth, and what dzifts it doeth
dzine: then manie woulde loath it, that nowe do loue it: ma-
nye woulde detest it, that nowe delight in it: and manye
woulde forsake it, that nowe doe fauoure it. Haue not many
losse in one yeare at Dice so much, as their friendes were
getting all their whole life? Haue not many lost at dice in
a weeke, that that would well haue serued them a whole
yeare? Howe many honorable and wo2shipfull houses haue
bene so ouerth2owen by diceplay, that they are vtterly vn-
knowne at this day, and perhappes some now begge their
b2eade, whose auncestours haue had Lordly liuings, and
vtterly consumed by Diceplay, and other vnth2iftie games
Hathe not Diceplay dzinen many a one to bo2rowe, that else
had bene able to lende? Do not many lose so much at Dice in
an houre, as they cannot get honestlie and truely in a whole
weeke? Whosoever shall playe at Dice or at any other
game for mony or other gaine, the best is, he can but win,
and then one or other that he playeth withall, must needs
lose. Then consider, God sayeth: thou shalt loue thy neigh-
bour as thy selfe: which, if I ought to doe, then I must not
haue my neighbour to lose, to make my selfe to winne. For,
his losing by that meanes, cannot be my winning. There-
fore, though I seeme to winne by his losse: yet I lose as
wel as he. Loue biddeth me rather lose to make my bro-
ther win: and Hate bids me win with my neighbors losse:
therefore if I loue my neighbour as my selfe, then I cannot
win with his losse, though I seeme to win: the I must needs
lose if he lose. Thus it is proued, that he that doeth winne
at play is a loser. And also he that winneth at Dice or at any
other game) whereby any hath losse that playeth with him)
leaseth

leaseth the fauour of God, bicause he fauoureth not him (that he playeth withall) as him selfe, and doth laugh with his losse: which shewes he doth rather loath than loue his neighbour. And further, he that winneth at dice, or at anie other kind of game, loseth time, a pretious treasure, not to be recovered againe, in which time, whiles he was doing of euill in playing, he should haue vsed some godlie exercise. Thus he that winneth at dice, or at anie other game, is a three fold loser. Now, if they that thinke themselves winners, be such great losers as I haue proued then I count them more soder than soles, that will play at dice, or at anie other game, where the loser is hurt or hindred thereby. Therefore, if the winners must needs makes an account, that they are such great losers, then the losers by no meanes can proue they are winners. So that, if these diceplayers and other greedy gamesters, would be ruled by mee, they should leaue dice playing and such like (which are the games of the Diuell) and fall to perfect praier, the exercise of the sonne of God. If diceplayers and other vaine gamsters did deeply discerne what gaine dicing, carding, and other couetous gamingg doe bring, they would shunne them as a serpent, and detest them as the diuell. For, first this diceplay and such like, doth kinde Gods furie, it spends the time vaineely, it enticeth to enuie, it consumes goods immoderately, it makes men sweare horribly, it fretteth the mind wonderfully, it brings age vntimely, it maketh a needlesse necessitie, it brings the rich to pouertie, it tempteth a great sort to theuerie, it helpeth many to hanging speedily, it maketh many liue miserably, and I feare it brings some to die desperately, all which doe please the diuell exceedingly.

OMEN. These are branches that such brambles do beare. If this be the gaine that groweth of dicing or gaming, a man can not well put his son to a worse occupation than it. Well, if you would execute the lawe for dicing and such other gaming that we haue, you should haue as fewe dicers and other vntyriftie gamsters as we haue.

Neuer a dicer
in Maugslun.

SIVQILA

SIVQILA. I like your lawes exceeding well: and I like the executing of them as wel. I pray you sir, are the Lordes and ladies, and such like, curteous, gentle and affable with you?

OMEN. Marvellous as euer you knew: the more higher of degree with vs, the more curteous, affable and gentle, (if there may be any exceeding therein.) The Lords, Ladies, & other higher powers with vs, haue alway in their mind, that Christ the sonne of God was as well bozne as they (especially on the fathers side) and is of as high a degree as the best King, or Emperour on the earth, none excepted. (If I saide one degree higher, I lied not.) And they seeing, that he (being the sonne of God) was most humble, gentle, and meeke of all other, doe thinke that it were a mere madnesse for them to be haughty, stubborne, proude, and stout. They remember his words very well, which said: Learne of me, for I am humble and meeke. And because they knowe, that they can learne of none better than of him, therefore they doe learne by him to be humble and meeke. And I beleue, they shall gaine more at length by learning humblenesse & meekenesse of him: than by learning proudenesse, and stoutnesse of the diuell.

The curteousnes and affability of nobilitie of Mansun.

They learne of a good schoolemaister.

Be bold of that

SIVQILA. Are al your Nobilitie of that humilitie you speake of?

OMEN. What else? For it is as hard a thing to finde with vs a haughty hart in the Nobilitie, a loftie looke in the Ladies, or a disdainefull countenance in the Gentlemen, or their wiues, as it is to finde a meeke mind in a froward woman, a chaste hart in a harlot, or liberalitie in a niggard, or snudge.

SIVQ. Truly there are many such noble men, Ladies, gentlemen and gentlewomen with vs, but I will not say that all are so, least happily I may be found a lier. When belike they brag not of their bloud, are not stout of their stocke, or proude of their progenie.

OMEN. That were as though a scurvy iade should brag because

D.

because

because he came of the race of Bucephalus, Great Alexanders horse. None doe winne estimation with vs by the employes of other, but by their owne deserts, (as good reason is) else might many lewde lozels looke loftily, because they descended long since of the line of some Lorde. Nay, with vs, he that will haue praise himselfe, muste winne praise himselfe: and he that will be counted a Gentleman, muste vse himselfe like a Gentleman, and I thinke there is none so fonde with you, that meanes to merit by other mennes manners, that will prate of their parentes, that treade not in their steppes, and will bragge of that thing they neuer did.

Marke.

SIVQILA. Thinke you so indeede: then you are muche deceiued. I tell you there are such with vs, and that not a fewe.

OMEN. Then I must needs count them foles, that brag of burthens that other men beare.

SIVQILA. I will assure you, that many with vs will boast of their birth, that cannot boast of their life: that will blaze out their Pedegree, that knowe not Gentilitie: and that will prate of their progenie, that is shame to their kinred.

Marke this

OMEN. Such kinde of persons, is vanitie of vanities. What praise can it be to a Peare tree to bring forth a Crab: and what dispraise for a Crab tree to bring forth a Peare: Truly the Crab is a discommendation to the peare tree that bare it, and the Peare is a commendation to the Crab tree that bare it. Euen so, a proude and stately sonne is a dishonour to the gentle Parents: but a gentle sonne of good and worthy qualities, is an honour to his vngentle Parentes. And truely one borne of a poore Parentage, that doeth chaunce to aspire to promotion by Learning, Vertue, and good qualities, is to be reuerenced and esteemed: and he that procedes from a greate Parentage, and falleth to pouertie, miserie, or mischiese, through ryot, wickednes, or his owne follie, is not to be esteemed, but rather

ther to be reprov'd: for as the one bringeth the first shame to his p^ore kinred, so the other bringeth the first shame to his rich progenie.

SIVQILA. You have spoken both truly and wisely: but I p^o say you sir, what if a p^ore manne shoulde come as a suter to any of them, will they be contente to talke wyth them presently, heare their tale gladly, and helpe their sute speedily?

OMEN. For talking with them presently, and hearing their tale gladly, I am sure they will, and if they can conveniently, they will likewise performe their request: for they thinke it is the most dishonour to them that can be, that a suter should goe sad from them.

SIVQILA. But what if any of their servants through disdainefulnes or spite, doe not tel their Lord, Lady or master, that such a suter would speake with them, being required there to.

OMEN. Forsooth, enery such servant shal be imprisoned one moneth after, and all that while whatsoever he sues for shall be denied him.

SIVQILA. Truly a very good lawe and order for all stoute and stubborne servantes, against naxie and simple Suters. Then I perceiue, seeing they are willing to helpe their Suters in that that is no gaine to themselves, then I doe beleue they will not denye to helpe they^o p^ore Suters in that that hath bene profite vnto themselves.

OMEN. You may be sure of that: for, if anye Noble manne, Lady, Knight or Gentleman with vs, doe take or borrowe any thing of any, vpon their trust or credit, they will either send them their money at their daye, or else, if they require to haue it befoze their daye (standing in greate neede) they will make verie harde shifte, but they will helpe them to it, not only then moste willingly and gently thanking them for the good turne they haue done them in, for bearing of it so long, but also will doe them some mani-

Too good to be true.

fest pleasuretherefoze if they can and neuer after wil be vn-
mindfull thereof.

SIV QILA. Our merchauntes and Artificers with vs,
would giue a good Deale, that all with vs were such as wold
vse their creditoꝝ so curteously, perfoꝛme their pꝛomise so
surely, and accept a good turne so thankfully. But that was
neuer, noꝛ neuer will be: yet there are many such with vs
I dare boldly affirme. Many will speake faire, to bꝛing
themselves in credit, and pꝛomise much, vntill they ca get
it: but neither pay, noꝛ keepe pꝛomise when they haue gotte
it.

An example of
one that misu-
sed his credi-
toꝝ.

OMEN. There was one with vs long since, that of a base
parentage came to grāt wealth and pꝛomotion, who, as he
encreased in prosperitie, decayed in honesty: as he augmen-
ted in goods, so he decreased in goodnes, & as he abounded in
wealth, so he abandoned wisdome: and therby he became so
pꝛoud, that he had soꝛgot at his old frends: and no maruell,
foꝛ he had quite soꝛgot himselfe. He was moze bold to boꝛ-
rowe, than hasty to pay: and because he was of great welth
and liuing, many did willingly lēd him, foꝛ that they knew
he was able to pay them: but his abilitie and fidelitie were
farre vnlike, he neuer kept touch with his creditoꝝ, and he
loued them so well, that he wold neuer haue his name out
of their bookes. If pꝛomise were paiment, he paide as well
as any man, foꝛ all his paiments consisted in pꝛemises, but
his creditoꝝ had rather had selue pꝛomises, and good pay-
ment, than many pꝛomises and slacke paiment. So that
his credit at first, was turned into discredit at last, foꝛ none
would trust him of the value of a groat: and why: because he
would not only, if one asked it, thꝛeat them, but also many
times beat them.

Marke.

SIV QILA. That was but a homely kind of paiment, the
creditoꝝ were scant able to liue on it. He was a bountifull
gentleman I warrant you of his owne goods, that was so
grēdie of other mens goods: belike he kept a good house foꝛ
the poꝛe. He that woulde beate men foꝛ asking foꝛ their
owne

owne: belike he would beate the poze if they craved oughte of his. The common wealth (no doubt) had a great commo- ditie of him. *Procède now in your tale, for I wil advised- ly heare you.*

O M E N. Many of his creditoꝝ had bin so oft with him for asking their owne, whō he so thzeatned & misused, that they were so wearie thereof, that they let him alone withal: but one among the rest, moze stout thā the rest, moze pinchd for want of his money than the rest, and to whom he ought moze than to any of the rest, watcht his time, and met with him (thoughe he had rather haue shunned him thā seen him) to whome he said very gently & mildely: Sir, it is not vn- knowne vnto you, that you haue ought me a great deale of money so long, that I am muche endebted and endamaged thzough the want thereof. If I could as well spare it as you may wel pay it, I would be content to suffer you so long a- gaine to keepe it in youre handes as you haue done. But for that you knowe my case doth compel me, necessitie doth en- foꝛce me, & verie pouertie doth pzocure me, therfoze I aske and craue of you for Gods sake that summe of mony which you owe me. And though it be a little to you, yet it is a great deale to me, whiche small summe if you pay me, wil make me to swim, but if you withhold it, it wil cause me to sinck. Therfoze my swimming oꝝ sincking lies in your hands, tru- sting, that whereas with lending and sozbearing of my mo- ny I haue helped you: you wil not by withholding of it hin- der oꝝ hurt me. To whom y wealthy debter said both frow- ningly, frettingly, and furiously, away thou varlet, haue I nothing else to do then to waite to pay thee mony? Call you it waiting? (said the poze man) you were very well content to waite to receiue my wares, & why can you not as wel be contēt to waite to pay me my mony? Away thou knaue (said the gentleman) oꝝ my fist shal waite on your eare: to whom the poze creditoꝝ said: It were much against reason to fight with him with your fist, in whome you haue found suche friendship and sauour: to thzeate him so furiously, that hathe

Marke the words of the poze creditoꝝ.

A homelie an- swere.

Note here.

Marke.

D.ij.

lent

Too good to be true.

lent you his wares so louingly : and to offer to beat him so rashly, that hath forborne the money you owe him so long. Which vngentle gentlemā, befoze the man had ful ended his woordes, did so hurt and beat him, that thereby he was lame euer after of one of his armes . And so he went away in a great rage, giuing his friendly creditoz strokes for siluer, euil for good, and punishment for paiment . And this was all that he could get on him for that time . And then the man that was thus hurte, or beaten, as well as he coulde, wente to the next Judge or Ruler, to whome he declared all the whole cause, and howe he was vsed for asking of his money, whiche when the Ruler hearde, hee sente for the saide Gentleman immediately, who came to him presently, for he durste doe none other, to whome he saide with very great grieve : If Gentlemen, whose life oughte to be a Lanterne to lighten their inferiours, whose lowlinesse ought to be a line to leade the lewder sorte, whose gentlenesse and goodnesse ought to be a guide to y baser degrees, and whose perfect keeping of promises should be a patterne to the rest of the people, be moste lewd in their liuing, moste currish in conditions, moste false of their Faith, moste haughtie in their heartes, and most vthankfull for benefites : howe is it possible that the common or inferioz sorte, should be any other : for, as it is saide, suche Soueraigne suche Subiecte : suche Superiour, suche inferioz : such Maister, suche Man : suche Maistresse, such Maide : suche Scholemaister, suche Scholler : suche Pastoure suche Parishioner : and suche Thepheard, suche Sheepe . The moste wziters agree, that the Moone receiues hir lighte of the Sunne : then if the Sunne be darkened, the Moone muste lacke hir lighte : Enen so, if the Superiours and Gentlemen, haue losse the lighte of lowlinesse : be berefte of the bright beames of bountifulnesse : doe wante the glistring gleames of gentlenesse : be not furnished with faithfulnessse, nor yet adozned with thanfulnessse (which are the very markes and true badges to knowe a Gentleman

flemman by, then must the inferiours of force, wante all kinde of vertue, honestie and goodnesse, because the lighte that shoulde leade them in the superiours, is quite extincte and put out. What a horrible tale haue I hearde of you? You haue oughte this poore man money a great while, and he can not get it of you, though moste lamentably and humbly he hath diuerse times required it of you: whiche money you doe not onely keepe forceably from him, but euen nowe lately you haue maimed him for asking his owne: a good rewarde for his crediting of you, and a preatie paimente for profitting of you. What? doe you thinke you haue a righteous G D D in Heauen? a Vertuous King on the Earth? and a iuste Judge here nyghe, that will reuenge this facte: punishe offendours, and doe equitie and right as well to the poore as to the rich: as well to the high as to the lowe, and as well to the meane as the mightie? Then the Gentleman saide to the Judge: my L O R D E, I neither owe this man anye money, neither haue I beaten him, maimed him, or misused him. To whome the Judge aunswared: can you make me beleue that, as though a Gentleman cannot lie, and as though your wordes were here of suche credite, that the poore man should thereby be dzenen out of countenance: do you thinke that this poore man would aske you mony, if you ought him none, especiallie being so liberall, patiente, and gentle as you are? Can you make me beleue, that this man durst bee so bolde to saye you haue hurte or maimed him, if you did it not? he had bene very well occupied to ffather such lyes on you. I am sure that he had rather be at home about his businesse, than here, vnlesse necessity did vrgge him thereto. You knowe that we execute Justice equally & iustly, respecting no persons: he may well knowe, that if we punishe riche and mightie offendours, we will not suffer the poore malefactours to escape vncorrected. And where you saye that you owe him no money, here is your hand (whiche I knowe verry well) at his

his debt booke. And therin you haue offended the law for ly-
ing, which (assure your selfe) shall be executed on you. You
that wil deny such a manifest thing, you will not stick to ly
in a secret thing. You that are wealthy haue auctoritie to
ly belike: but the children of God haue auctoritie onely
to say true. And whereas you haue saide befoze me, y you
haue neither hurt, maimed, or misused him, if beating and
maiming be wel vsing of a man, then you haue bled him,
wel. But if it be pꝛoued that you haue hurt or maimed him
then you haue made another ly, the penalty of both which
lies you shal surely pay. Then saide the Judge to the may-
med mā, hast thou any witnesses here that he thus did beat
thee and maim thee? yea (my Lorde) saide the man, I haue
thre witnesses here ready to be deposed therof, which thre
the Judge deposed, and they affirmed the same. Then the
Judge saide, haue you not bled this honest man that was so
good vnto you, moze like a foe thā a frend? truly it grieues
me that such a one as you, should be called by the name of
a gentleman: you haue not only kept this poze mans money
fro him a great while, wherby he is much impouerished: but
also you haue maimed him, wherby he is like to liue the
woꝛse. But it is no matter, you are like to pay for that: for
though you know not y pꝛice of maiming, I wil teach you
y pꝛice of maiming. Consider the wares that you had of this
mā were his, & not yours: but it seemes that you haue made
the yours, & not his: but if they were his as you cannot de-
ny, & if you will not pay him for them, as you vtterly refuse,
then you meane to deteine them by force, and to keepe them
as your owne. Which though you are loath I shoulde call
robbery, yet I cannot say that you haue them iustly and tru-
ly, which signifies as much as you haue them falsely. As
you now hold the name of superiouritie, so ought you to take
hede you deserue not the contrary. I knowe you abhorre y
name of Thēuerie, then why haue you done that that be-
longs to such infamie? There are two kind of thēues, one
that steales for necessitie, secretly, and fearefully, & another
that

that steale needelesse, openly, and boldly: truly I thinke that these seconde kinde of thēnes that steale, needelesse, openly, and boldly, befoze God and good men, are a greate deale worse than the poze simple thēues that steale of necessitie, secretly and fearefully. When the said gentleman (fearing least his offence shoulde be reuealed to the king, if he stode any further in it, knowing also that both the lawe in this case was very straight, and that the Iudge was so iust, that nothing could make him halte from doing equitie and Justice,) when he hearde the Iudge say so. he began to relent & said: I am sozry my Lord, that I haue misused this man as I haue done. When the Iudge saide: I pray God your sorow may be such, that theretofore you may mourne in your minde. But if I had bene such a one as would haue bene flattered with faire words, haue bene procured with pleasant promises, and woulde priuily haue taken gentle rewarde, (more rightly called Bribes,) I feare that then this your sodaine sadnesse would haue bin turned into ioye and gladnesse. When the Gentleman saide: No my Lord, I beseech you take it not so. And then with that came in one that was a very friend of the said gentlemans, and thought he mighte doe much with the Iudge, seiming by his attire, to be of a greate countenance and credit, who pressed to speake with the Iudge priuily: to whome the Iudge saide: Away, I will talke with none secretly, vntill this matter be ended and Iudged. Pes good my Lord (saide the suter) it is soz no harme: When you may tell it openlye (saide the Iudge) if it be soz good: the matter (saide the suter) is such, that it may not be tolde openlye. Will you (saide the Iudge) promise me by your credite and fidelitie, that it toucheth nothing this matter now depending befoze me, and that it requireth suche speed, that my hearing of it may not be delaied: Be well aduised what you doe, soz I assure you, if you shall lie vnto me, you shall haue the law executed on you, according to the ly you tel. Wherewith the suter staied and saide nothing. To whome the

I. Judge

Marke this well.

Too good to be true.

Judge said, is it not strange, that he is now become dumbe, that euen now was so desirous to speake : If your matter appertaine not to this, I will heare you priuily : if you haue ought to saye in this your friendes cause, speake it openly. At which wordes he would saye nothing. To whome the Judge saide then, I muste needs nowe thinke, that you ment to offer mee a Wzibe secretly, which you were affraide to giue openly : and therefore nowe because you are like to incurre a mischief, whither you speake a lye priuately, or the truth openlye (for that you see I am not bent to shewe in your Bowe,) therefore wiselye (as you thinke) you holds your peace. But euery wise manne maye consider, youre sodaine silence doeth shewe youre naughtie and subtile sute. And if you will haue me and all the reste here to thinke the better of you, vtter here openlye what you would haue spoken so priuily to me. Then the Suter saide: Good my Lorde, Iudge better of me, for my meaning was not so euill as you make it. Then tell out your tale, that I may take it better. Forsothe my Lorde (saide the Suter) my wordes to you in secret shoulde only haue bene to desire you to be good vnto this Lord my friend. Then saide the Judge; was not that as much to saye, as to be euill to this poore manne, that he misused as his forsothe a pretye sute : as though this poore manne had not wrong inoughe, but I that onely am appointed by G D D and my King to doe him righte, shoulde for your sake doe him moze wrong : But truly, if these were the wordes that you mente to speake to mee, it had bene better, both for my credite (if I would haue bene allured) and for your honesty, (if you had meant to seduce me) to haue spoken these wordes openlye, rather than secretlye, for the secreete talke betwene vs among all this company mighte haue bredde a suspicion, where none was: where as the open telling thereof, coulde neuer haue done it: Maye I will not say, but that I and manye other haue the worse

woyse opinion in you in speaking for your friende in so euill a cause. Well, here is neuer a witnes that can tel whether these were the very wordes that you meant to speake to me in priuie or not, but onely G D D which is witnessse good inoughe, and will be founde true in his witnessing when all other shall be found lyars: and though you may now escape the worldye punishment for lying, because we haue no worldly witnessses against you, yet assure you, you cannot escape the punishment in Hell without repentaunce for lying. If G D D be a witnessse against you, (who sayeth) that Lyars shall haue their portion in the Lake that burnes with fire and Brimstone. Well, suppose that these were the wordes that you ment to tell me in secret, (whiche I can hardly beleue,) doe you thinke that I woulde doe more at your requeste for this Gentlemanne in an euill matter, than I woulde at Gods request for this poore man in a good and righteous cause? Doe you thinke that you are able to doe me as much good for doing of wrong, as G D D canne and will, for doing of righte: beleue it that list, for I will not. G D D my heavenly Father and of all beleuers, that hath made me, that protectes me, that feedes me, that hath saued me, and hath prepared for me his Kingdome of Heauen after my death (the like pleasure none other hath or can doe for me) doth say vnto me and all other Iudges. *Audite paruos ita ut magnos.* Heare the small, as well as the great: and sayeth also, *Iuste iudicate,* Iudge iustly or vprightly. And you come to me and say which stand as much in neede of Gods helpe as I, I pray you to be good vnto this my friend, neuer a whit regarding the matter but the man. Might not I be thought wise to lose the fauoure of God for the friendship of you: to refuse his good request, to perforce your euill desire, and to lose Heauen for displeasing of G D D, to winne Hell for pleasing of you: Therfore contente your selfe: I meane not to goe vnto Hell, for the dearest friende I haue in the

P.g.

woylde,

Too good to be true.

would. Therefore you haue offered me greate losse, to en-
 danger my selfe so, for the pleasuring of your friends,
 as I would not wish to my most mortall foe. What if
 our worthy and vertuous King were here nowe, and
 did bidde me himselfe to doe iustlye and truelye in this
 case? doe you thinke I would not doe righte at his
 request, befoze I would doe wrong at yours? Now see-
 ing I would doe equitie, and righte at an earthly Kings
 desire, (which is mortall and subiect to Death, you may
 be sure! (vnlesse I were more than mad) that I will iudge
 iustlye, and maintaine equitie, at my Gods request,
 the King of all Kings, who is immortall, and doth liue,
 raigne, and rule for euer. But if our king were here at this
 present, and did command me to fauoure this wicked gen-
 tlemans cause, shoulde I doe it? no, I will rather doe right
 at my Heauenly Kings desire, than I will doe
 wrong at my Earthly Kings requeste. Then seeing I
 will doe no wrong at my Kings requeste, whych may
 kill me for disobeyng him, if he liste: then assure your
 selfe, I will fauour no falshode, nor doe vniustly at your
 desire, which are not able to hurte me if you would. There-
 fore goe your waye and trouble me no more herein, your
 friends shall finde suche fauoure as he hath deserued. And
 if you vse me againe as you haue done, I will vse you then
 as I haue not done. And the saide suter went sorrowfullye
 awaye, and asone as he was gone, there came in an o-
 ther with a letter very hastilye, and deliuered it straight-
 way to the Judge, which the Judge receyuing, percei-
 ued it weighed very heauie: It is very like to be a very
 heauy matter, said the Judge, for the letter is very heauy:
 and saide moreouer to the fellowe that brought it, who set
 this letter to me? Forsooth (saide the fellowe) that did my
 Maister, and named him: goe thy way quickly (saide the
 Judge) to thy maister, and giue him moste hartie thanks
 for his louing letter, the contents whereof I know well is
 nough, therfore bid him in any wise come to me with speed
 and

One brought a
 letter to the
 Judge.

and tell him likewise, that for his friendliness I wil shew him that friendship or pleasure I can do in all the world. Of which gentle answer of the Judge, the fellowe was glad, and so went for his Maister. Which letter the Judge put into his bosome, and would not open it. And the Judge paused a while until the Gentleman came that sent him the letter, and then immediatly in came the Gentleman both pleasantly and merily that sent him the letter, saying: I am here my Lord, according to your commaundement: you are come in good time (said the Judge:) you are he that I looked for: I thanke you for your louing letter. Haue you read it then, said the Gentleman, no, I haue not read the wordes, said the Judge, but I haue conceived the contents thereof: such letters are good for blinde men to reade, for, as long as they can feele with their handes, they may scan at these letters well inough. I praye you saide the Judge to the Gentleman, wherefore did you write this letter to me? I beseech your Lordshippe to reade it, and then you shall knowe saide the Gentleman: then said the Judge to him, I haue other businesse now than to reade your letters: you see I haue a waightie cause in hand here to be dispatched betwixen these two persons, and when I haue weyed the matter without partialitie, and iudged the cause according to equitie, I shall be at the more leysure to peruse your letter. Then saide the Gentleman, I beseech your honour reade it befoze you passe in iudgement on this my friend, or els your reading of it wil doe me no pleasure: Then you thinke said y^e Judge, my not reading of it befoze, will doe this poore man pleasure. Now I perceiue you haue not onely written this letter to me on the behalfe of this your friend, but also you haue sent therein some bribe, which belike you thought that my handes did so tickle to touche, that I would wing with wrong and flee from the truth. But if you so thought, you are much deceiued: for God (whom I feare,) hath commaunded mee: and the King (whom I honour) hath charged me: Justice in whose seat I sit, hath willed me, If I wil haue god my mer-

Good letters
for blind men
to reade.

The wordes
of a good
Judge,

Too good to be true.

aifull Judge, to defend the innocent, to helpe the wꝛōged fa-
 therlesse, and widow, and to relēue the oppressed, and to do
 nothing but equitie and truth, which wordes of the Judge,
 when the Gentleman hearde, he sodainely was mute,
 and had neuer a word to say: **T**el me (saide the Judge) why
 you sent me this letter: then saide the Gentleman, the let-
 ter wil shewe you, which I will not craue you to reade be-
 fore your honour be at leisure. **A**h (saide the Judge) there is
 some matter that the mault is mouldie, there is some miste-
 rie in it, that you giue me leisure now to reade the letter,
 which before you woulde haue me to reade in all the haste:
 you thought before that I was inclined to your purpose,
 but now you perceiue I am declined from your purpose,
 which when the Gentleman hearde, he began to mislike
 the matter, and wished the letter in his handes againe: but
 because he thought that would not be, he ment to make the
 best shift he coulde, saying to the Judge, I beseeche your
 honoure to peruse my letter when it please you, and then if
 it please your honour to send for me, I will come to you at
 your comandemēt: therfore I craue at this time to be gone,
 for I haue very great businesse: then the Judge sayde to
 him, seeing you haue giuen me leisure to reade your letter,
 I will giue you leisure to tarry here whiles I haue read
 same. I sent you worde by your seruant, that I toke your
 letter thankfully, and saide I woulde doe for you whatso-
 euer laye in my power, desiring you therevpon to come to
 me with speede. which when you hearde, you thought all
 that was bright was Byrall, and all that did glister was
 Golde. which onely was the fetch to fetch you vnto me.
 Therfore if I had not vsed this pollicie, you had not come
 so speedily. And now seeing you are here, you are welcome,
 but before you go hence, you wil thinke your selfe euil wel-
 come: as I am not at leisure now to read your letter, so you
 shal not be now at leisure to goe: therfore I comād you, to
 stay vntill I appoint you to depart, which grēued the Gen-
 tleman, who againe wished the letter in his hand, & him-
 selfe

selfe at home. Then saide the Judge: Oh wicked world, oh
 traiterous time, oh enemy to equitie: wil not this friendship
 faile y so filthily feedes falshood, wil not these letters be left
 that make law thus to languish: and wil not these bribes be
 hydeled, that bereaue the poore of their benefites: Oh eno-
 mities that encrease much mischief. If wylly words may find
 a wittlesse Judge: if great mens letters may leape in fearful
 Judges laps: and if bribes or gifts be given to couetous &
 greedy Judges: the I am sure that might ouercomes Right:
 then the poore mans cause (though right) shall be wrong:
 and then is falshood most sure to flourish. Oh poore maymed
 man, if I would haue fauoured false flattering fables, if I
 would haue accepted gentle and friendly letters: if I would
 receiue bribes or rewards, then thy cause had bene cold, thy
 matter had bene marde, and thy labour had bene losse. But
 comfort thy selfe, there is nothing on earth that shall trip
 me fro y truth, cause me to winke at wickednes, or to iudge
 vniustly: to whom the poore maymed creditoz said, the Lord
 wil be mercifull to you therfore: & whereas bribing Jud-
 ges shall dwel with the diuel, godly & vpzight Judges shall
 dwel in heauen with God, whereas Judges that sauo fal-
 shood, shal be exempt from gods presene: Judges that main-
 taine equitie and trueth, shall be alwaies in Gods presene:
 and wheras the Judges that giue wrong iudgement for y
 fauor of their friend, shall haue hell for their portion: Jud-
 ges that giue iudgement without all partialitie, shall haue
 Heauen for their inheritace. Therfore thou worthy Judge
 which haste God alwayes before thy eyes, God will haue
 thee in heauen before his eyes: and as thou respectest nei-
 ther the poore nor the rich, but onely the truth in this world.
 even so God which is trueth it selfe, wil regard thee hereaf-
 ter for doing of trueth for ever in the kingdome of heauen.
 The said the Judge to the wicked debter, soasmuch as you
 haue done this your creditoz manifest wrong in withhol-
 ding his mony from him, therfore I iudge accoording to our
 lawe, that you shall paye him for everye moneth since the
 same

Note here,
 and that doth
 follow.

Too good to be true.

Marke what
iudgement
the Judge
did giue.

same was due vnto him, so much as the whole debte cometh to. This is the lawe (you knowe well inough) for Superiours, that wil not pay their debt to their inferiours, which I wil not mitigate in one point. And before all this be paid, you will wishe you had payde him his due at the first, rather than to pay him so much more at the last. And for as much as you haue made before me two manifest hurtfull lies, (which might haue done much harme to your poore creditors, if I woulde haue belened you) therefore my iudgement is, that you shall not speake one word to any bodie for the space of sixe monethes, that is, for either lye thre monethes; and you shall weare so long H. and L. on your Sleeve, for a Hurtfull lyar. And because you haue maimed this poore man wrongfully, & violently, he shall haue forthwith halfe of all your goods giuen him, and he shall receiue likewise the one halfe of the rentes of all your landes, for his better mainfenaunce during your life. And this is my full iudgement irreuocable: and by that time you haue performed all this that I haue inioyned you, you will not onely (I hope) vse your Creditors better hereafter: but also will be an example for other to take heed by. And the Judge turning him towarde the other Gentleman, saide: Powe sir I am at leysure to looke on your letter, but I feare the date of your desire therein is out. I doubt I haue done as a certaine Judge did that receiued a letter from his friend for the sauing of a thæse, who first hanged the thæse, and after read the letter. And now, when the Judge had opened this letter, he founde in the same twentie peces of Golde, the effect of which letter was, that the Gentleman required the Judge of his lawfull fauour towarde the Gentleman his friend: and though it was no sufficient rewarde, yet he had sent him (as a pledge of his good wil,) twenty simple peces of Golde. Psea marry, saide the Judge, suche letters thus lyned, do make many a crooked matter straight: many a false matter true: many a poore man to perish: many a widow to be wronged: many a poore friendlesse and fatherlesse to fast: and

Too true.

and many a true title falsely to be tried. O thou vile man, thou hast learned, that *Munera pervertunt iustitiam*. Giftes doe pervert Justice. Yea with wicked and corrupt Judges, with such as haue their soules to sell for money, and with them that more fauour the friend, than they feare God. You had a very good opinion in me, that thought I loued Golde better than God, goods more than goodnesse, and money more than equitie. You will say (I beleue that this is the worst gift that euer you gaue in all your life: this Golde is mine by the lawe, for whosoenee giueth any bribe or gift, to any Judge, or to any other, on the part and behalfe of any, whose matter or cause doth depend, or after to depend before the saide Judge: the same bribe or gift, is lawfully his yf firste reueales it. And now because I haue first reuealed it, therefore it is my owne. But because you shall not say that I am greedy of your giftes. I will not haue it to mine owne vse. And for that you haue giuen this Gold to the hurting of the poore, I wil (God willing) giue it to helpe the poore. For, as soon as I am gone from this seat, I will deliuer these xx. peces of Golde, to xx. of the poorest and needie householders, next to this place, the better to releue them, their children & family. And now because you haue giue me here a manifest bribe, therefore my Judgement is according to y law in that case prouided against bribegiuers, that the one halfe of all your goods, moueable & immoueable shal be sold, the money wherof shal be deuided into 4. equal parts, one part wherof shal be to the vse of the kings maiestie: another part thereof shal be to the vse of this poore maimed man, for whose hinderance or harme, this bribe was giuen, and the third part shal be equally distributed among the poorest inhabitantes of the towne or parish, where you that gaue the bribe doe dwell: and the fourth part is due to me the reuealer thereof: which I will not haue to my vse, but it shal be equally distributed among my poorest neighbours. And further my Judgement is, according to the lawe made for such Bribegiuers, that you shall suffer imprisonment one whole year

And.

without

It were good that all bribes were bestowed so.

without any baile. And now, as you like this, giue bribes in your friends behalfe another time: for that al these my iudgements be presently perfozmed. And then the Judge said to the gailer, take this gentleman bribe-giner with you, & see that you keepe him in prison a twelmonth: and this righteous & vertuous Judge rose vp, & wēt his way, at whose ministring of equity & iustice, euery one did reioice. This worthy & true iustice of this good & vertuous Judge, did so much good, y^e neuer since any of our superiours haue misused their inferiours, no: any hath since that time, spokē, w^ritten, o^r giuen any giftes in the behalfe of their friend, o^r of any other.

SIVQILA. No more I thinke they woulde doe with vs, if we had such lawes, and so strictly executed with vs. Surely your Judges are to be extolled, your Superiours to be reuerenced, and all your country to be commended, You haue y^e best Judges that euer I heard of. I pray you sir, are there many lawyers with you?

OMEN. No truly, but those few that we haue, are both learned and very godly. It is a wonder to see, if a poore man without money doe come into the court of any Judge, how the Attornies and lawyers wil flocke about him, & strue (as it were) among themselves, to be the poore mans Attorney o^r lawyer, saying, if you haue no money I pray you be my client: for they are more glad to be a poore mans Attorney o^r lawyer without money, than to deale in a rich mans cause for money, & why: because they firmly beleue that god wil giue them greater fees, than the rich man will o^r can.

SIVQILA. The most of our Attorneis and Lawyers (I thinke) are not of that opinion: for if they were, the riche shoulde not haue so many, and the poore so fewe. The poore man may goe vp and down long inough, ere the Attornies o^r Lawyers will flocke about him, o^r once aske him such a question. Many some godly Lawyers there be with vs, that counsel the poore without mony: but if those that haue their counsels freely giuen, haue not mony besides to goe through withall, and to paye the fees of the Courtes, whereof some
are

are so great, and the delaies so long, that rich men thereby many times are made poore, they may go home and whistle, for any matter that shall be tried on their side.

OMEN. We haue such orders with vs, y^e whither a poore mā haue mony or not, his Attorny shal procede as orderly, equally, and speedily, as the rich mans shall, and shall haue his cause ended as iustly and truly as though he had money.

SIVQILA. That is another manner of matter, that is the cause that there are so few oppressors with you.

OMEN. Nay we haue neuer an oppressor with vs, It may be, that such doubtfull matters may arise sometimes, and yet neither party thinkes that they doe other wrong, which is meete to be tried before learned Judges.

SIV. Are the poore constrained with you to go an hundred or two hundred miles to haue their matters tried in lawe?

OMEN. No nor the rich neither: For as market townes are appointed sometyme nigh to euery parish or village, for the ease of y^e people to buy their necessaries, so we haue certaine courts & Judges appointed in such order for the triall of matters and causes, for the easie trauell & small expences of the people, that none with vs shall neede to goe aboue ten miles for the triall of any matter or cause.

SIVQILA. Surely these two things are very needful, specially for y^e poore, that is, that the poore may sue at al times for his right, whether he haue money or no money and that he may haue his matter tried so nigh his habitation, truly it was done of a godly consideration. Many are constrained with vs to trot vpon their fete two or three hundred miles and perhaps haue not so much in their purse as will beare their charges the one halfe of y^e way. Is not he like to speede wel when he cometh to his iornies end, that shal neither haue law nor lodging without money.

OMEN. It had bin better for him to haue taried at home.

SIVQILA. Yea, and many perhaps are constrained to go, by aresting through surmised matter, & that often times by such a one as wrongfully keepes their liuing from them,

D. y.

and

Too good to be true.

and only fire and trouble them, that they the more quietly may keepe their right from them.

OMEN. There are none such with you I hope,

SIVQILA. Yes, more than there are good Judges with you I beleue.

OMEN. Oh, if such cruell cut-throtes were with vs, they would be so hampered, that they durst not for their eares oppress the poore.

SIVQILA. Well, if we hadde such good orders, and as well kept as you haue, wee shoulde not haue so many oppressors as we haue. But sir, I beseech you tell mee, doe the matters hang long in your Courtes, before they be ended.

OMEN. Two months is the most, which if they be not ended and determined by that time, (vnlesse there be some great reason to the contrary) he that is the cause therof shall surely pay for it, yea, if it be the Judge himselfe.

SIVQILA. Some would be glad with vs, if their matter might be ended in three yeares. I hearde one say that he had a matter in triall in lawe aboue eightene yeares, and as far as he saw then, it was as nigh the ending, as it was at the beginning. There haue two prosecuted the law together for a Cocks or for a Goose, & they haue bin both almost vndone, & the matter vntried, wherby they haue bin enforced, when all their mony was consumed & spent, to haue their matter daied and ended by arbitrement.

Wise men.

A greet deale better.

OMEN. What soles were they? they had bin better to haue had their cause daied and arbitrated, before they spent their money, than after they spent their money: that is the next way to make the lawyers and officers rich, and themselves poore. Which soeuer of them had had the matter iudged by lawe on their side, they had got but a Cocks or a Goose for his labour.

SIVQILA. Yea, and looke which of them spent least spent about twenty pound, and had neither Cocks nor Goose for his labour.

OMEN.

OMEN. Well, by my consent, the one of them shall be a Coakes, and the other a Gose. They had bin better to haue eaten the cocke or the gose betwene them at the first, than to spend all that money and put it to dayment at last.

SIVQILA. Surely it is a common practise with vs, to spende all the money they are able to make in the lawe: and then to haue their matter ended by arbitrement without the lawe.

OMEN. The more such, the more soles.

SIVQILA. Our Courtes are so costly, the fees so greafe the expences so much, the delaies so many, the trauaile so farre, the triall so long, and the obtaining so doubtfull, that poore men cannot, nor many wise men dare not begin, or prosecute the lawe. They had rather take halfe befoze they begin the lawe, than to lay out their money in hope to haue all at the end of the lawe. Our law with vs passes building which building is found to be such a priuie theefe, that many vnwise builders haue bene much impouerished thereby: For looke, what many thinkes will frame vp the whole, will scanty finish the halfe. Yet are they sure to haue halfe a house for their money: and if they bestowe so much more, they are certaine to haue a house. But he that goeth to the lawe with vs for the obtaining of his right (as he thinkes) and makes an accounte that twentie pounds will trie his matter to the end: it may chance cost him an hundred pound, yea and sell all the houses, landes, and liuing he hath, & yet goe without that, that he sues for.

OMEN. It is good reason he should goe without it, if he haue no right to it.

SIVQILA. Euen so it is as good reason he should haue it, if it be his right.

OMEN. That is true, but me thinkes their lawyers, befoze they haue spent the fourth part of so much mony, might perfectly knowe whether their Clientes cause were right or wrong: which knowne, they should perswade their Clients to procede no further.

Q.ij.

SIVQILA

Too good to be true.

SIV QILA. Trulye if their Counsellors shoulde doe so, (as I beleue many of them doe) yet some of their Clientes are so witlesse and wilful, that they wil neuer giue ouer vntil their ouerthrow, to their vtter vndoing, and some of these Counsellors, I feare, are of such conscience, that as long as these foles can feede them with fees, they will procure them to procede, saying: assure you the matter must needes go on our side, as some that will clap their hands to set dogs together by the eares, not caring (so they may laugh) if one dog teare out anothers throte. And those witlesse and wilfull fellows, that will not be aduised by their honest Counsellors, but will needes procede in the law to their impouering, I compare to vnthriftie and pēuish plaiers at Dice, cardes, & other games, whose friends cannot diswade them, whose vnskillfulnes & oversight in play cannot teach them, and whose euill lucke cannot warne them to cease off from play: vntill the losse of all their money must needes make them to leaue.

A good companion.

OMEN. You haue applied the very rightly, but me thinke the sum that you spake of, for y^e trial of one matter, is much more than sufficiēt for the trial and ending of ten matters.

SIV QILA. Nay I knew two rich Cobs, that went to the law for the triall of a matter betwē them, either of which spent a thousand pounds at the least, and yet their matter & cause was vntried by the law.

OMEN. I perceiue by your sayings, your law is more like to make a rich mā poore, than to make a poore mā to obtaine his right. Belike your law is more intricate thā ours or else is not so orderly vled as ours.

SIV QILA. If they that appertaine to our lawe, had no more fault to be found in them than there is in our lawe: many things would be amended that now are amisse. We haue an olde Proverbe with vs, That the lawe is ended as a man is friended. and the chiefe friend and friendmaker is money. Then if they that haue much money can make many friends, and they that haue little money can make few friends:

Marke.

friends: then how shall the poore doe for friends, that haue no money: truly he is like to haue a cold sute, though his matter be neuer so good: for the poore with vs, for want of money, either dare not begin the lawe, or else of force are driuen to let their matter fall after they haue begonne the lawe. Yet there are diuers noble men with vs, and many other so godly addicted, so charitably giuen, and suche patrons to the poore, that if the poore complaine vnto them that they are oppressed or wronged by any bodye, they will neuer cease vntill they haue sent for the parties complained of, and so will helpe the poore wronged or oppressed, and make a finall ende of the matter, without any expences of money in the law.

A marvellous
good deede
of noble men
and other.

OMEN. Surely it is very well done of them, they deserue the name of nobilitie and gentlemen: they shew themselves to walke in true Christianitie, and God wil blesse them for helping the oppressed in their necessitie. Nothing doth please God better than to helpe the friendlesse, fatherlesse, the wronged, widow, the innocent, and the oppressed.

SIVQILA. Is there good prouision with you for y^e poore that are lame, soze, blind, and impotent?

OMEN. Yea that there is: you neuer heard of the lyke, our Hospitals with vs, excēde the number of Abbeyes with you.

SIVQILA. If you haue no mo Hospitals, than we haue Abbeyes, then you haue very few, for we haue none at all.

OMEN. When I meane so many as you haue had.

SIVQILA. That is something more like, for we haue had great store of Abbeyes, whatsoeuer you haue of Hospitals: we haue (thanks be to God) some woorthie Hospitals with vs, erected, continued, and encreased, by good, vertuous, and mercifull men, I would they were as well encreased as our Abbeyes are decreased. But I maruaile how or which way you haue erected so many Hospitals, with sufficient landes requisite for the same.

Marke.

OMEN. Through the Preachers & Ministers godly perswading of

Too good to be true.

of the rich, at or befoze their death, especially such as haue great landes and goods, that dye without issue: whereby dayly and weekely the rich giues plentifully of their lands and goods, to this godly vse, and to many other, as hereafter I will declare vnto you as occasion shall serue.

SIVQILA. It is godly bestowed.

OMEN. In our Hospitals also are nourished, educated & brought vp by poore yong Orphanes, that are left fatherlesse, motherlesse, and friendlesse, and are trained vp in learning, in vertuous manners, and in other good exercises.

SIVQILA. Surely if your rich men bestow their lands and goods in this order, they are muche to be commended therfoze. Many with vs spends their goods, and leaues their lands scantly to such good vses. A marvelous thing: not long since, the Diuel did so delude them, the Monkes did so moue them, the Channons did so enchaunt them, the Friers so flatter them, and the Papisticall Priests so perswade them, that well was he that might giue his landes and disinherit his heire, to the erecting and maintaining of Abbeyes, Priories, and Frieries, to succour, feede, and relieue Monkes, Channons, Friers and Nunnes, the open enemies of God, the subverters of his word, the derogaters of Christs merites and passion, and the vtter destroyers & slayers of their soules. And what was he the, that did not giue at his death or in his life long befoze he died, either money or lands, for Chantries, for Tréts, for Dirges, for Masses, for Copes, for Crosses, for Chalice, for lightes to Altars, to Images, and for many other such toys, which God doeth detest, his worde doeth not alowe, and all true Christians doe vtterly contemne: and now hauing the light that leades vs to life, Gods wonderful fauour cannot once moue them, Gods holy word cannot once stirre them, godly preachers cannot procure them, nor the swete promises of Christe can once allure them, to giue one penny (to godly & charitable vses, which may worke their saluation,) for a pound which they most willingly bestowed of diuelish and superstitious Idolatrie,

Idolatrie, which wrought their damnation,

OMEN. It seemes the diuell can doe more with' the than God: they loued superstition more then, than they do Gods true religion now. They were liberall in giuing, to bring themselues to hel, but they are very niggards to helpe themselves to heauen. When I perceiue you haue not so manye such godly and needefull hospitals as we haue.

SIVQILA. No, if it be as you say.

OMEN. I haue told you no ly: we haue as many such hospitals as you haue market towne.

SIVQILA. And we haue mo market towne than such hospitals. I pray you sir, will the phisitions with you helpe the poore that are sicke, and that haue not wherewithall to go to phisicke?

OMEN. Our phisitions may be a Lanterne to all the phisitions in the world: they haue such watches and spies whome they see priuilye, that a poore bodye cannot so soone haue their finger ake, but they shall haue knowledge thereof, and then presently in all the hast, though a Lord or Lady should send for them, they will goe to the said poore sicke body, whom they will not only comfort, but also counsell, taking nothing for their paines, but will giue them money to succour and releue them withall. They take of the riche for helping them, that that is reason: but surely the greatest part thereof they bestow in this godly order. I haue seen in such a poore mans house five Doctors of phisicke at once, and they that came the last haue bin very angry with themselves for tarrying so long. You would wonder to see howe fast our phisitions wil run to the people that are sicke after they once knowe it.

SIVQILA. In this case your phisitions are not so swift, but many of our phisitions are as slow. I neuer saw at once five nor foure phisitions, with any poore bodye that was sicke, but I haue seen foure or five doctors of phisicke at one time with Lords and other that were wealthe and riche, that would pay them well for their paines.

Note here.

R.

OMEN.

Too good to be true.

Marke.

OMEN. Well, our Physicians are as glad of Gods rewarde for helping and visiting the sicke, at the last day: as your Physicians are glad now of rewarde, for helping the rich that are sicke at this day. And they are sure that they shall haue all their rewarde to receiue then, whiche neuer shall consume or decay: where all the rewardes that your Physicians haue receiued for helping the rich, will quite be consumed and gone, and they can thew them neuer a penny thereof. Therfore if your Physicians were wise, they wold doe as our Physicians doe, & not to receiue al their rewards here, but to leaue somthing in Gods hands to receiue hereafter.

SIVQILA. It were very good if they did so. I trust there are some Physicians with vs that doe so.

OMEN. Yea, but I am sure that al the Physicians with vs doe so.

SIVQILA. I thinke verily that our Physicians that are nowe aline, would thinke, that all the Physicians that are dead, had done very wel, and wrought very wisely, if they had comforted and counselled the poore that were the without any rewarde, and releued them with some of their money: then if they thinke so: why is it not as good for the nowe to vse the same trade against they be dead? I pray you sir do your surgeons vse themselves in that order to the poore?

Marke the surgeons of Maugisun.

Note here.

OMEN. Yea truly doe they: if our Surgeons doe heare that any poore body is wounded, hurt, lame, soze, or in any great grieve or paine, there is no body can stay them: suche a loue and zeale they haue to helpe their poore brother. And when they come to them, they do not only giue them freely, without receiuing any rewarde of them, the Salues, Oiles, plaisters, waters, and al other things that belong to healing or curing of them (besides their owne trauell, paine, & labour) but also do giue them money and other things, to releue them withall. I haue seene foure Surgeons all at once in a poore mans house that was hurt, that neither did send for them, neither had any money to pay them for their paines:

paies, every one of which were so desirous to be the poore mans Surgeon, that they did fall out among themselves, and were like to haue fought one with an other. But at the last it was concluded, that he that came firste of the foure, should haue the said poore man in cure, and so the other three departed very sorrowfully away, because they came so late.

SIVQILA. You shall take selue of our Surgeons with that fault: it is possible they will be sozie if they come late to a rich man, but as for a poore man, they thinke they may tarry their leasure wel ynough. If our Surgeons should doe as your Surgeons doe, they would thinke that they shoulde not be able to finde themselves and their families.

OMEN. Though they thinke so, yet ours thinke not so, for our Surgeons beleeue verily, that God prospers them the better, and makes them the richer, because they are so ready to cure and relieue the poore.

SIVQILA. Though it be so in deed, yet it is hard to beat that into our Surgeons heades. They had rather haue one bird in their own hand, than two in an other mans hand.

OMEN. But our Surgeons had rather haue one bird in Gods hand, than two in their own: for they think that the one bird that is in Gods hand, is better than two birdes in their own hand. And that one bird in Gods hand wil bzing forth moze encrease, than twentie such birdes as theirs wil doe, which they haue in their owne hand.

SIVQILA. In deepe God which at first made birdes of no birds, is able to encrease, by2des of by2des. I trust there are some godly and vertuous Surgcons with vs, that only professe, and liue of the same, that help many poore without money, but whether they releue them with their own money or no, I know not: and yet these Surgeons whome I praise with vs, if a rich man and a poore should both chance to send for them at once, I feare they would goe to the rich, man, and leaue the poore man. That is like ynough.

OMEN. Yea, but I am sure ours would goe to the poore in that case, and leaue the rich.

R.g.

SIVQILA

Too good to be true.

Rightly answered.

SIVQILA. Yet your Surgeons should not altogether be so addit to the poze, that thereby the rich should want help.

OMEN. And your Surgeons should not haue such zeale to the rich mens money: that thereby the poze shoulde perish. Assure your selfe that our Countrey is not so destitute of Surgeons, but there are ynow both for helping the rich, and for curing of the poze.

SIVQILA. And are all the Surgeons in your Countrey such as you speake of?

OMEN. Yea every one. And what makes them to be so: forsooth because God doth prosper their doings, and encreaseth their riches. There was a Surgeon with vs, that was sent for by a rich man & a poze man both at one time, who would neither for much money that was offered him, nor great rewardes that was promised him, go to the rich man, saying: I am sure that the riche man may haue Surgeons ynow for money, but I am not sure that the poze man can haue so many without money: therefore God willing I wil go to the poze man with as much speede as I may. Which Surgeon did not onely cure the poze man freely for Gods sake, but also he helpt him with such money as he coulde spare, to relieue and succour him withall. And as the same Surgeon, on a time was going from home, from the saide poze mans house, there chaunced into his company a man which askt him what trade he vsed, (truely said he) I am a Surgeon. Oh sir said the man, I haue a maister that lyes in extreame torméts both night and day of an impediment in his legge, who if you coulde cure the same, I am sure hee would giue you an hundred pounds for your paines: besides that, you should find a daily frend of him so long as you liue. To whome the Surgeon answered againe, sir, if I might see your maister, whereby I might know the cause of his grief, I would the tell him by Gods grace, whether I could helpe him or not, vntil which time, I can say nothing: but I will put you in thus much comfort: if his malady require to be helped by Surgery, and be curable, I doe not doubt by

by Gods grace, (whatsoever it be) but to heale him thereof perfectly, with as much speede as is possible. For by Gods assistance I helped a poore man hereby lately, that I thinke was more hardly to be cured than he. Sye said the man, the Lord I hope hath made vs two meet: my maister wil be a glad man of such a one as you: therefore if it will please you to goe with me to my maister which dwelles not farre hence, your paines shall not be unrecompenced althoughe you should not take him in hand. Then the saide Surgeon saide, I will gladly goe with you, I pray God I may doe him good. And when they were come to y^e rich Gentlman, his Maister: the servant said, Sye, I hope God hath blest you this day by my going forth: I met with this good man by chance, who was going home from a poore man hereby, who he hath cured of a greuous infirmitie, who thinks it was harder to be cured than yours: and when I knawe that he was a Surgeon, I desired him earnestly to see you: who is come hither more at my entreating, than at his own desiring. To whom the Gentleman said, Sye, you are welcome: and to make fewe wordes and be plaine with you, if you can helpe me of this my intollerable grieve: and of this infirmitie in my legge, I will giue you for your labour an hundred pound, and twenty markes yerely, during youre life. Sir, said the Surgeon, it is a great deale too much, it is more than I shal deserue. Well, content thy selfe, said the Gentleman, if thou cure me, thou shalt haue no lesse. And so the said Surgeon seeing his legge, and perceiuing the cause of his grieve and pain, was content to take him in cure. And so to conclude brieslye, he helped the Gentleman within a shorte space, who according to his promise gaue to the Surgeon for his labour an hundred pound, & twentie markes yearely as long as he liued. Nowe, who is it that will not beleue, but that it was onely God that ledde (as it were by a line) this good and charitable Surgeon to this riche man in paine, and did not onely prosper him in curing of him so speedily, but also opened his heart to giue him therefore

Some Surgeons would not haue said so.

Too good to be true.

Judge said, is it not strange, that he is now become dumbe, that euen now was so desirous to speake : If your matter appertaine not to this, I will heare you priuily : if you haue ought to saye in this your friendes cause, speake it openly. At which wordes he woulde saye nothing. To whome the Judge saide then, I muste needes nowe thinke, that you ment to offer mee a Bribe secretly, which you were affraide to giue openly : and therefore nowe because you are like to incurre a mischief, whither you speake a lye priuately, or the truth openly (for that you see I am not bent to shewe in your Bowe,) therefore wisely (as you thinke) you holde your peace. But every wise manne maye consider, your sodaine silence doeth shewe your naughtie and subtile sute. And if you will haue me and all the reste here to thinke the better of you, vtter here openly what you woulde haue spoken so priuily to me. Then the Suter saide: Good my Lorde, Iudge better of me, for my meaning was not so euill as you make it. Then tell out your tale, that I may take it better. Forsothe my Lorde (saide the Suter) my wordes to you in secret shoulde only haue bene to desyre you to be good vnto this Lorde my friend. Then saide the Judge, was not that as much to saye, as to be euill to this poore manne, that he misused as his so? Forsothe a pretye sute : as though this poore manne had not wrong inoughe, but I that onely am appointed by God and my King to doe him righte, shoulde for your sake doe him moze wrong : But truly, if these were the wordes that you mente to speake to mee, it had bene better, both for my credite (if I would haue bene allured) and for your honesty, (if you had meant to seduce me) to haue spoken these wordes openly, rather than secretly, for the secrete talke betwene vs among all this company mighte haue bredde a suspicion, where none was: where as the open telling thereof, coulde neuer haue done it: Maye I will not say, but that I and manye other haue the worse

woyse opinion in you in speaking for your friende in so euill a cause. Well, here is neuer a witnes that can tel whether these were the very wordes that you meant to speake to me in priuie or not, but onely G D D which is witnesse good inoughe, and will be founde true in his witnesssing when all other shall be found lyars: and though you may now escape the worldye punishment for lying, because we haue no worldye witnesses against you, yet assure you, you cannot escape the punishment in Hell without repentaunce for lying. If G D D be a witnesse against you, (who sayeth) that Lyars shall haue their portion in the Lake that burnes with fire and Brimstone. Well, suppose that these were the wordes that you ment to tell me in secret, (whiche I can hardly beleue,) doe you thinke that I woulde doe more at your requeste for this Gentlemanne in an euill matter, than I woulde at Gods requeste for this poore man in a good and righteous cause? Doe you thinke that you are able to doe me as much good for doing of wrong, as G D D canne and will, for doing of righte? beleue it that list, for I will not. G D D my heauenly Father and of all beleuers, that hath made me, that protectes me, that feedes me, that hath saved me, and hath prepared for me his Kingdome of Heauen after my death (the like pleasure none other hath or can doe for me) doth say vnto me and all other Iudges. *Audite paruos ita ut magnos.* Heare the small, as well as the great: and sayeth also, *Iuste iudicate,* Iudge iustly or vprightly. And you come to me and say which stand as much in neede of Gods helpe as I, I pray you to be good vnto this my friend, neuer a whit regarding the matter but the man. Might not I be thought wise to lose the fauoure of God for the friendship of you? to refuse his good request, to perforce your euill desire, and to lose Heauen for displeasing of G D D, to winne Hell for pleasing of you? Therfore contente your selfe: I meane not to goe vnto Hell, for the dearest friende I haue in the

P.g.

world,

Too good to be true.

would. Therefore you haue offered me greate losse, to en-
 daunget my selfe so, for the pleasuring of your friende,
 as I would not wish to my most mortall foe. What if
 our worthy and vertuous King were here nowe, and
 did bidde me himselfe to doe iustlye and truelye in this
 case? doe you thinke I would not doe righte at his
 request, befoze I would doe wrong at yours? Now see-
 ing I would doe equitie, and righte at an earthly Kings
 desire, (which is mortall and subiect to Death, you may
 be sure! (vnlesse I were moze than mad) that I will iudge
 iustlye, and maintaine equitie, at my Gods request,
 the King of all Kings, who is immortall, and doth liue,
 raigne, and rule for euer. But if our king were here at this
 present, and did command me to fauoure this wicked gen-
 tlemans cause, shoulde I doe it? no, I will rather doe right
 at my Heauenly Kings desire, than I will doe
 wrong at my Earthly Kings requeste. Then seeing I
 will doe no wrong at my Kings requeste, whych may
 kill me for disobeyng him, if he liste: then assure your
 selfe, I will fauour no falshode, nor doe vniustly at your
 desire, which are not able to hurte me if you would. There-
 fore goe your waye and trouble me no moze herein, your
 friende shall finde suche fauoure as he hath deserued. And
 if you vse me againe as you haue done, I will vse you then
 as I haue not done. And the saide suter went sorrowfullye
 awaye, and asone as he was gone, there came in an o-
 ther with a letter very hastilye, and deliuered it straight-
 way to the Iudge, which the Iudge receyuing, percei-
 ued it weighed very heauie: It is very like to be a verye
 heauy matter, said the Iudge, for the letter is very heauy:
 and saide mozeouer to the fellowe that brought it, who set
 this letter to me? Forsooth (saide the fellowe) that did my
 Maister, and named him: goe thy way quickly (saide the
 Iudge) to thy maister, and giue him moste hartie thanks
 for his louing letter, the contents whereof I know well is
 nough, therfore bid him in any wise come to me with speed
 and

One brought a
 letter to the
 Iudge.

and tell him likewise, that for his friendlinesse I wil shew
him that friendshippe or pleasure I can do in all the world.
Of which gentle aunswere of the Judge, the fellowe was
glad, and so went for his Maister. Which letter the Judge
put into his bosome, and would not open it. And the Judge
paused a while until the Gentleman came that sent him the
letter, and then immediatly in came the Gentleman bothe
pleasantly and merily that sent him the letter, saying: I am
here my Lord, according to your commaundement: you are
come in good time (said the Judge:) you are he that I looked
for: I thanke you for your louing letter. Haue you read it
then, said the Gentleman, no, I haue not read the wordes,
said the Judge, but I haue conceived the contents thereof:
such letters are good for blinde men to reade, for, as long as
they can feele with their handes, they may scan at these let-
ters well inough. I praye you saide the Judge to the Gen-
tleman, wherefore did you write this letter to me: I be-
sech your Lordshippe to reade it, and then you shall knowe
saide the Gentleman: then said the Judge to him, I haue o-
ther businesse now than to reade your letters: you see I haue
a waightie cause in hand here to be dispatched between these
two persons, and when I haue weyed the matter without
partialitie, and iudged the cause according to equitie, I shal
be at the more leysure to peruse your letter. Then saide the
Gentleman, I besech your honour reade it before you passe
in iudgemēt on this my friend, or els your reading of it wil
doe me no pleasure: Then you thinke said y^e Judge, my not
reading of it before, will doe this poore man pleasure. Now
I perceiue you haue not onely written this letter to me on
the behalfe of this your friend, but also you haue sent there-
in some bribe, which belike you thought that my handes
did so tickle to touche, that I would wing with wrong
and flee from the truth. But if you so thought, you are much
deceiued: for God (whom I feare,) hath commaunded mee:
and the King (whom I honour) hath charged me: Justice in
whose seat I sit, hath willed me, If I wil haue god my mer-

Good letters
for blind men
to reade.

The wordes
of a good
Judge,

Too good to be true.

ciful Judge, to defend the innocent, to helpe the wꝛoged fa-
 therlesse, and widow, and to relēue the oppressed, and to do
 nothing but equitie and truth, which wordes of the Judge,
 when the Gentleman hearde, he sodainely was mute,
 and had neuer a word to say: **T**el me (saide the Judge) why
 you sent me this letter: then saide the Gentleman, the let-
 ter wil shewe you, which I will not craue you to reade be-
 fore your honour be at leisure. **A**h (saide the Judge) there is
 some matter that the maule is mouldie, there is somee miste-
 rie in it, that you giue me leisure now to reade the letter,
 which before you would haue me to reade in all the haste:
 you thought before that I was inclined to your purpose.
 but now you perceiue I am declined from your purpose,
 which when the Gentleman hearde, he began to mislike
 the matter, and wished the letter in his handes againe: but
 because he thought that would not be, he ment to make the
 best shift he coulde, saying to the Judge, I beseeche your
 honoure to peruse my letter when it please you, and then if
 it please your honour to send for me, I will come to you at
 your comandemēt: therfore I craue at this time to be gone,
 for I haue very great businesse: then the Judge sayde to
 him, seeing you haue giuen me leisure to reade your letter,
 I will giue you leisure to tarry here whiles I haue read y
 same. I sent you worde by your seruant, that I toke your
 letter thankfully, and saide I would doe for you whatso-
 euer laye in my power, desiring you therebpon to come to
 me with speede. which when you hearde, you thought all
 that was bright was Byrrall, and all that did glister was
 Golde. which onely was the fetch to fetch you vnto me.
 Therfore if I had not vled this pollicie, you had not come
 so speedily. And now seeing you are here, you are welcome,
 but before you go hence, you wil thinke your selfe euil wel-
 come: as I am not at leisure now to read your letter, so you
 shal not be now at leisure to goe: therfore I comā you, to
 stay vntill I appoint you to depart, which grēued the Gen-
 tleman, who againe wished the letter in his hand, & him-
 selfe

Too good to be true.

III

selfe at home. Then saide the Judge: Oh wicked world, oh
traiterous time, oh enemy to equitie: wil not this friendship
saile y so filthily feedes falshood, wil not these letters be left
that make law thus to languish: and wil not these bribes be
bribeled, that bereaue the poore of their benefites: Oh eno-
mities that encrease much mischief. If wily words may find
a wittlesse Judge: if great mens letters may leape in fearful
Judges laps: and if bribes or gifts be giuen to couetous &
greedy Judges: the I am sure that might ouercomes Right:
then the poore mans cause (though right) shall be wrong:
and then is falshood most sure to flourish. Oh poore maymed
man, if I would haue fauoured false flattering fables, if I
would haue accepted gentle and friendly letters: if I would
receiue bribes or rewards, then thy cause had bene cold, thy
matter had bene marde, and thy labour had bene losse. But
comfort thy selfe, there is nothing on earth that shall trip
me fro y truth, cause me to winke at wickednes, or to iudge
vnjustly: to whom the poore maymed creditoz said, the Lord
wil be mercifull to you therefore: & whereas bribing Jud-
ges shall dwel with the diuel, godly & vpight Judges shall
dwel in heauen with God, whereas Judges that fauor fal-
shood, shall be exempt from gods presen-
ce: Judges that main-
taine equitie and trueth, shall be alwaies in Gods presence:
and wheras the Judges that giue wrong iudgement for y
fauor of their friend, shall haue hell for their portion: Jud-
ges that giue iudgement without all partialitie, shall haue
Heauen for their inheritace. Therefore thou worthy Judge
which haste God alwayes before thy eyes, God will haue
thee in heauen before his eyes: and as thou respectest nei-
ther the poore nor the rich, but onely the truth in this world.
euen so God which is trueth it selfe, wil regard thee hereaf-
ter for doing of trueth for euer in the kingdome of heauen.
The said the Judge to the wicked debter, soasmuch as you
haue done this your creditoz manifest wrong in withhol-
ding his mony from him, therefore I iudge according to our
lawe, that you shall paye him for euer ye moneth since the
same

Note here,
and that doth
follow.

Too good to be true.

Marke what
Iudgement
the Judge
did giue.

same was due vnto him, so much as the whole debte cometh to. This is the lawe (you knowe well inough) for Superiours, that wil not pay their debt to their inferiours, which I wil not mitigate in one point. And befoze all this be paid, you will wishe you had payde him his due at the first, rather than to pay him so much more at the last. And for as much as you haue made befoze me two manifest hurtfull lies, (which might haue done much harme to your poore credite, if I woulde haue beleened you) therefore my iudgement is, that you shall not speake one word to any bodie for the space of sixe monethes, that is, for either lye thre monethes: and you shall weare so long H. and L. on your Sleeve, for a Hurtfull lyar. And because you haue maimed this poore man wrongfully, & violently, he shall haue forthwith halfe of all your goods giuen him, and he shall receiue likewise the one halfe of the rentes of all your landes, for his better maintenaunce during your life. And this is my full iudgement irreuocable: and by that time you haue performed all this that I haue intoynded you, you will not onely (I hope) vse your Creditors better hereafter: but also will be an example for other to take heed by. And the Judge turning him towarde the other Gentleman, saide: Powe sir I am at leysure to looke on your letter, but I feare the date of your desire therein is out. I doubt I haue done as a certaine Judge did that receiued a letter from his friend for the sauing of a thiefe, who first hanged the thiefe, and after read the letter. And now, when the Judge had opened this letter, he founde in the same twentie peces of Golde, the effect of which letter was, that the Gentleman required the Judge of his lawfull fauour towarde the Gentleman his friend: and though it was no sufficient rewarde, yet he had sent him (as a pledge of his good wil,) twenty simple peces of Golde. Psea marry, saide the Judge, suche letters thus lyned, do make many a crooked matter straight: many a false matter true: many a poore man to perish: many a widow to be w:aged: many a poore friendlesse and fatherlesse to fast: and

Too true.

and many a true title falsely to be tried. O thou vile man,
thou hast learned, that *Munera pervertunt iustitiam*, Giftes
doe pervert Justice. Yea with wicked and corrupt Judges,
with such as haue their soules to sell for money, and with
them that more fauour the friend, than they feare God. You
had a very good opinion in me, that thought I loued Golde
better than God, goods more than goodnesse, and money more
than equitie. You will say (I beleue that this is the worst
gift that euer you gaue in all your life: this Golde is mine
by the lawe, for whoso euer giueth any bribe or gift, to any
Judge, or to any other, on the part and behalfe of any, whose
matter or cause doth depend, or after to depend before the
saide Judge: the same bribe or gift, is lawfully his yf firste
reueales it. And now because I haue firste reuealed it, there-
fore it is my owne. But because you shall not say that I am
greedie of your giftes. I will not haue it to mine owne vse.
And for that you haue giuen this Gold to the hurting of the
poore, I wil (God willing) giue it to helpe the poore. For,
as soone as I am gone from this seat. I will deliuer these xx.
pieces of Golde, to xx. of the poorest and needie householders,
next to this place, the better to releue them, their children &
family. And now because you haue giue me here a manifest
bribe, therfore my Judgement is according to y law in that
case prouided against bribegiuers, that the one halfe of all
your goods, moueable & unmoueable shal be sold, the money
wherof shal be deuided into 4. equal parts, one part wher-
of shal be to the vse of the kings maiestie: another part ther-
of shal be to the vse of this poore maimed mā, for whose hin-
derance or harme, this bribe was giuen, and the third part
shal be equally distributed among the poorest inhabitantes
of the towne or parish, where you that gaue the bribe doe
dwell: and the fourth part is due to me the reuealer therof:
which I will not haue to my vse, but it shal be equally di-
stributed among my poorest neighboures. And further my
Judgement is, according to the lawe made for such Bribe-
giuers, that you shall suffer imprisonment one whole yeare
D. without

It were good
that all bribes
were bestowed
so.

without any baile. And now, as you like this, giue bribes in your friends behalfe another time: ſes that al theſe my iudgements be preſently perſormed. And then the Iudge ſaid to the gailer, take this gentleman bribe-giner with you, & ſee that you keepe him in priſon a tweluumonth: and this righteous & vertuous Iudge roſe vp, & wēt his way, at whoſe miniſtring of equity & iuſtice, euery one did reioice. This woorthy & true iuſtice of this good & vertuous Iudge, did ſo much good, y neuer ſince any of our ſuperiours haue miſuſed their inferiours, noꝛ any hath ſince that time, ſpoke, wꝛitten, oꝛ giuen any giſtes in the behalfe of their friend, oꝛ of any other.

SIVQILA. No moꝛe I thinke they woulde doe with vs, if we had ſuch lawes, and ſo ſtrictly executed with vs. Surely your Iudges are to be extolled, your Superiours to be reuerenced, and all your country to be commended, You haue y beſt Iudges that euer I heard of. I pray you ſir, are there many lawyers with you?

OMEN. No truly, but thoſe few that we haue, are both learned and very goodly. It is a wonder to ſee, if a poꝛe man without money doe come into the court of any Iudge, how the Attornies and lawyers wil flocke about him, & ſtrive (as it were) among themſelues, to be the poꝛe mans Attorney oꝛ lawyer, ſaying, if you haue no money I pray you be my client: foꝛ they are moꝛe glad to be a poꝛe mans Attorney oꝛ lawyer without money, than to deale in a rich māns cauſe foꝛ money, & why? becauſe they firmly beleue that god wil giue them greater fees, than the rich man will oꝛ can.

SIVQILA. The moſt of our Attorneis and Lawyers (I thinke) are not of that opinion: foꝛ if they were, the riche ſhoulde not haue ſo many, and the poꝛe ſo fewe. The poꝛe man may goe by and down long inough, ere the Attornies oꝛ Lawyers will flocke about him, oꝛ once aſke him ſuch a queſtion. May ſome goodly Lawyers there be with vs, that counſel the poꝛe without mony: but if thoſe that haue their counſels freely giuen, haue not mony beſides to goe through withall, and to paye the fees of the Courtes, whereof ſome
are

are so great, and the delaies so long, that rich men thereby many times are made poore, they may go home and whistle, for any matter that shall be tried on their side.

OMEN. We haue such orders with vs, y^e whether a poore mā haue mony or not, his Atturny shal procede as orderly, equally, and speedily, as the rich mans shall, and shall haue his cause ended as iustly and truly as though he had money.

SIVQILA. That is another manner of matter, that is the cause that there are so few oppressors with you.

OMEN. Nay we haue neuer an oppressor with vs, It may be, that such doubtfull matters may arise sometimes, and yet neither party thinkes that they doe other wrong, which is meete to be tried before learned Judges.

SIV. Are the poore constrained with you to go an hundred or two hundred miles to haue their matters tried in lawe?

OMEN. No nor the rich neither: For as market townes are appointed someting nigh to euery parish or village, for the ease of y^e people to buy their necessaries, so we haue certaine courts & Judges appointed in such order for the triall of matters and causes, for the easie trauell & small expences of the people, that none with vs shall neede to goe aboue ten miles for the triall of any matter or cause.

SIVQILA. Surely these two things are very needful, specially for y^e poore, that is, that the poore may sue at al times for his right, whether he haue money or no money and that he may haue his matter tried so nigh his habitation, truly it was done of a godly consideration. Many are constrained with vs to trot vpon their fete two or three hundred miles and perhaps haue not so much in their purse as will beare their charges the one halfe of y^e way. Is not he like to speede wel when he cometh to his iornies end, that shal neither haue law nor lodging without money.

OMEN. It had bin better for him to haue taried at home.

SIVQILA. Yea, and many perhaps are constrained to go, by arresting through surmised matter, & that often times by such a one as wrongfully keepes their living from them,

D. y.

and

Too good to be true.

and only tire and trouble them, that they the more quietly may keepe their right from them.

OMEN. There are none such with you I hope,

SIVQILA. Yes, more than there are good Judges with you I beleue.

OMEN. Oh, if such cruell cut-throtes were with vs, they would be so hampered, that they durst not for their eares oppress the poore.

SIVQILA. Well, if we hadde such good orders, and as well kept as you haue, we shoulde not haue so many oppressors as we haue. But sir, I beseech you tell mee, doe the matters hang long in your Courtes, befoze they be ended.

OMEN. Two months is the most, which if they be not ended and determined by that time, (vnlesse there be some great reason to the contrary) he that is the cause therof shall surely pay for it, yea, if it be the Judge himselfe.

SIVQILA. Some would be glad with vs, if their matter might be ended in three yeares. I hearde one say that he had a matter in triall in lawe aboue eightene yeares, and as far as he saw then, it was as nigh the ending, as it was at the beginning. There haue two prosecuted the law together for a Cocks or for a Goose, & they haue bin both almost vndone, & the matter vntried, wherby they haue bin enforced, when all their mony was consumed & spent, to haue their matter daied and ended by arbitrement.

Wise men.

A greet deale better.

OMEN. What soles were they? they had bin better to haue had their cause daied and arbitrated, befoze they spent their money, than after they spent their money: that is the next way to make the lawyers and officers rich, and themselves poore. Which soeuer of them had had the matter iudged by lawe on their side, they had got but a Cocke or a Goose for his labour.

SIVQILA. Yea, and looke which of them spent least spelt about twenty pound, and had neither Cocke nor Goose for his labour.

OMEN.

OMEN. Well, by my consent, the one of them shall be a Coakes, and the other a Goose. They had bin better to haue eaten the cocke or the gose betwene them at the first, than to spend all that money and put it to dayment at last.

SIVQILA. Surely it is a common practise with vs, to spende all the money they are able to make in the lawe: and then to haue their matter ended by arbitrement without the lawe.

OMEN. The more such, the more soles.

SIVQILA. Our Courtes are so costly, the fees so greafe the expences so much, the delaies so many, the trauaile so farre, the triall so long, and the obtaining so doubtfull, that poore men cannot, nor many wise men dare not begin, or prosecute the lawe. They had rather take halfe befoze they begin the lawe, than to lay out their money in hope to haue all at the end of the lawe. Our law with vs passes building which building is found to be such a priuie theefe, that many vnwise builders haue bene much impouerished thereby: For looke, what many thinkes will frame by the whole, will scanty finish the halfe. Yet are they sure to haue halfe a house for their money: and if they bestowe so much more, they are certaine to haue a house. But he that goeth to the lawe with vs for the obtaining of his right (as he thinkes) and makes an accounte that twentie pounds will trie his matter to the end: it may chance cost him an hundred pound, yea and sell all the houses, landes, and liuing he hath, & yet goe without that, that he sues for.

OMEN. It is good reason he should goe without it, if he haue no right to it.

SIVQILA. Euen so it is as good reason he should haue it, if it be his right.

OMEN. That is true, but me thinkes their lawyers, befoze they haue spent the fourth part of so much money, might perfectly knowe whether their Clientes cause were right or wrong: which knowne, they should perswade their Clients to procede no further.

Q. iij.

SIVQILA

Too good to be true.

SIVQILA. Trulye if their Counsellors shoulde doe so, (as I beleue many of them doe) yet some of their Clientes are so witlesse and wilful, that they wil neuer giue ouer vntil their ouerthrow, to their vtter vndoing, and some of these Counsellors, I feare, are of such conscience, that as long as these foles can feede them with fees, they will procure them to procede, saying: assure you the matter must needes go on our side, as some that will clap their hands to set dogs togither by the eares, not caring (so they may laugh) if one dog teare out anothers throte. And those witlesse and wilfull fellowes, that will not be aduised by their honest Counsellors, but will needes procede in the law to their impouerishing, I compare to vntyriftie and pœuish plaiers at Dice, cardes, & other games, whose friends cannot diswade them, whose vnskilfulnes & oversight in play cannot teach them, and whose euill lucke cannot warne them to cease off from play: vntill the losse of all their money must needes make them to leaue.

A good comparison.

OMEN. You haue applied the very rightly, but me thinke the sum that you spake of, for the trial of one matter, is much more than sufficiēt for the trial and ending of ten matters.

SIVQILA. Nay I knew two rich Cobs, that went to the law for the triall of a matter between them, either of which spent a thousand pounds at the least, and yet their matter & cause was vntried by the law.

OMEN. I perceiue by your sayings, your law is more like to make a rich mā poore, than to make a poore mā to obtaine his right. Belike your law is more intricate than ours or else is not so orderly vsed as ours.

SIVQILA. If they that appertaine to our lawe, had no more fault to be found in them than there is in our lawe: many things would be amended that now are amisse. We haue an olde Proverbe with vs, That the lawe is ended as a man is friended. and the chiefe friend and friendmaker is money. When if they that haue much money can make many friends, and they that haue little money can make few friends:

Marke.

friends: then how shall the poore doe for friends, that haue no money: truely he is like to haue a cold sute, though his matter be neuer so good: for the poore with vs, for want of money, either dare not begin the lawe, or else of force are driuen to let their matter fall after they haue begonne the lawe. Yet there are diuers noble men with vs, and many other so godly addicted, so charitably giuen, and suche patrons to the poore, that if the poore complaine vnto them that they are oppressed or wronged by any bodye, they will neuer cease vntill they haue sent for the parties complained of, and so will helpe the poore wronged or oppressed, and make a finall ende of the matter, without any expences of money in the law.

A marvellous
good deede
of noble men
and other.

OMEN. Surely it is very well done of them, they deserue the name of nobilitie and gentlemen: they shew themselves to walke in true Christianitie, and God wil blesse them for helping the oppressed in their necessitie. Nothing doth please God better than to helpe the friendlesse, fatherlesse, the wronged, widow, the innocent, and the oppressed.

SIVQILA. Is there good prouision with you for y^e poore that are lame, soze, blind, and impotent?

OMEN. Yea that there is: you neuer heard of the lyke, our Hospitals with vs, excēde the number of Abbeyes with you.

SIVQILA. If you haue no mo Hospitals, than we haue Abbeyes, then you haue very few, for we haue none at all.

OMEN. Then I meane so many as you haue had.

SIVQILA. That is something moze like, for we haue had great store of Abbeyes, whatsoeuer you haue of Hospitals: we haue (thanks be to God) some woorthie Hospitals with vs, erected, continued, and encreased, by good, vertuous, and mercifull men, I would they were as well encreased as our Abbeyes are decreased. But I maruaile how or which way you haue erected so many Hospitals, with sufficient landes requisite for the same.

Parke.

OMEN. Through the Preachers & Ministers godly perswading of

Too good to be true.

of the rich, at or befoze their death, especially such as haue great landes and goods, that dye without issue: whereby dayly and weskely the rich giues plentifully of their landes and goods, to this godly vse, and to many other, as hereafter I will declare vnto you as occasion shall serue.

SIVQILA. It is godly bestowed.

OMEN. In our Hospitals also are nourished, educated & brought vp wize yong Orphanes, that are left fatherlesse, motherlesse, and friendlesse, and are trained vp in learning, in vertuous manners, and in other good exercises.

SIVQILA. Surely if your rich men bestow their landes and goods in this order, they are muche to be commended therfoze. Many with vs spends their goods, and leaues their landes scantly to such good vles. A maruelous thing: not long since, the Diuel did so delude them, the Monkes did so moue them, the Channons did so enchaunt them, the Friers so flatter them, and the Papisticall Priests so perswade them, that well was he that might giue his landes and disinherite his heire, to the erecting and maintaining of Abbeyes, Priories, and Frieries, to succour, feede, and relieue Monkes, Channons, Friers and Nunnes, the open enemies of God, the subverters of his word, the derogaters of Chzistes merites and passion, and the vtter destroyers & slayers of their soules. And what was he the, that did not giue at his death or in his life long befoze he died, either money or landes, for Chantries, for Trétals, for Dirges, for Masses, for Copes, for Croffes, for Chalice, for lightes to Altars, to Images, and for many other such toys, which God doeth detest, his worde doeth not alowe, and all true Chzistians doe vtterly contemne: and now hauing the light that leades vs to life, Gods wonderful fauour cannot once moue them, Gods holy word cannot once stirre them, godly preachers cannot procure them, nor the swete promises of Chziste can once allure them, to giue one penny (to godly & charitable vles, which may worke their saluation,) for a pound which they most willingly bestowed of diuelish and superstitious Idolatrie,

Idolatrie, which wrought their damnation,

OMEN. It seemes the diuell can doe more with' the thā God: they loued superstition more then, than they do Gods true religion now. They were liberall in giuing, to bring themselues to hel, but they are very niggards to helpe them selues to heauen. When I perceiue you haue not so manye such godly and needefull hospitals as we haue.

SIVQILA. No, if it be as you say.

OMEN. I haue told you no ly: we haue as many such hospitals as you haue market towne.

SIVQILA. And we haue mo market towne than such hospitals. I pray you sir, will the phisitians with you helpe the poore that are sicke, and that haue not wherewithall to go to phisicke?

OMEN. Our phisitians may be a Lanterne to all the phisitians in the world: they haue such watches and spies whome they see priuily, that a poore bodye cannot so soone haue their finger ake, but they shall haue knowledge thereof, and then presently in all the hast, though a Lord or Lady should send for them, they will goe to the said poore sicke body, whom they will not only comfort, but also counsell, taking nothing for their paines, but will giue them money to succour and relæue them withall. They take of the riche for helping them, that that is reason: but surely the greatest part thereof they bestow in this godly order. I haue seen in such a poore mans house five Doctors of phisicke at once, and they that came the last haue bin very angry with them selues for tarrying so long. You would wonder to see howe fast our phisitians wil run to the people that are sicke after they once knowe it.

SIVQILA. In this case your phisitians are not so swift, but many of our phisitians are as slow. I neuer saw at once five nor foure phisitians, with any poore bodye that was sicke, but I haue seen foure or five doctors of phisicke at one time with Lords and other that were wealthe and riche, that would pay them well for their paines.

Note here.

R.

OMEN.

Too good to be true.

Marke.

OMEN. Well, our Physicians are as glad of Gods rewarde for helping and visiting the sicke, at the last day: as your Physicians are glad now of rewarde, for helping the rich that are sicke at this day. And they are sure that they shall haue all their rewarde to receiue then, whiche neuer shall consume or decay: where all the rewarde that your Physicians haue receiued for helping the rich, will quite be consumed and gone, and they can thew them neuer a penny thereof. Therfore if your Physicians were wise, they wold do as our Physicians doe, & not to receiue al their rewarde here, but to leaue somthing in Gods hands to receiue hereafter.

SIVQILA. It were very good if they did so. I trust there are some Physicians with vs that doe so.

OMEN. Yea, but I am sure that al the Physicians with vs doe so.

SIVQILA. I thinke verily that our Physicians that are now alive, would thinke, that all the Physicians that are dead, had done very wel, and wrought very wisely, if they had comforted and counselled the poore that were the without any reward, and releued them with some of their money: then if they thinke so: why is it not as good for the now to vse the same trade against they be dead? I pray you sir do your surgeons vse themselves in that order to the poore?

Marke the surgeons of Maugun.

Note here.

OMEN. Yea truly doe they: if our Surgeons doe heare that any poore body is wounded, hurt, lame, soze, or in any great grieve or paine, there is no body can stay them: suche a loue and zeale they haue to helpe their poore brother. And when they come to them, they do not only giue them freely, without receiuing any reward of them, the Salues, Oiles, plaisters, waters, and al other things that belong to healing or curing of them (besides their owne travell, paine, & labour) but also do giue them money and other things, to releue them withall. I haue seene foure Surgeons all at once in a poore mans house that was hurt, that neither did send for them, neither had any money to pay them for their paines:

paies, every one of which were so desirous to be the poore mans Surgeon, that they did fall out among themselves, and were like to have fought one with an other. But at the last it was concluded, that he that came firste of the foure, should haue the said poore man in cure, and so the other three departed very sorrowfully away, because they came so late.

SIVQILA. You shall take seve of our Surgeons with that fault: it is possible they will be sozie if they come late to a rich man, but as for a poore man, they thinke they may tarry their leasure wel ynough. If our Surgeons should doe as your Surgeons doe, they would thinke that they shoulde not be able to finde themselves and their families.

OMEN. Though they thinke so, yet ours thinke not so, for our Surgeons beleue verily, that God prospers them the better, and makes them the richer, because they are so ready to cure and relieue the poore.

SIVQILA. Though it be so in deed, yet it is hard to beat that into our Surgeons heades. They had rather haue one bird in their own hand, than two in an other mans hand.

OMEN. But our Surgeons had rather haue one bird in Gods hand, than two in their own: for they think that the one bird that is in Gods hand, is better than two birdes in their own hand. And that one bird in Gods hand wil bzing forth moze encrease, than twentie such birdes as theirs wil doe, which they haue in their owne hand.

SIVQILA. In deepe God which at first made birdes of no birds, is able to encrease, byzdes of byzdes. I trust there are some godly and vertuous Surgcons with vs, that only professe, and liue of the same, that help many poore without money, but whether they releue them with their own money or no, I know not: and yet these Surgeons whome I praise with vs, if a rich man and a poore should both chance to send for them at once, I feare they would goe to the rich, man, and leaue the poore man. That is like ynough.

OMEN. Yea, but I am sure ours would goe to the poore in that case, and leaue the rich.

R.g.

SIVQILA

Too good to be true.

Rightly answered.

SIVQILA. Yet your Surgeons should not altogether be so addit to the poze, that thereby the rich should want help.

OMEN. And your Surgeons should not haue such zeale to the rich mens money: that thereby the poze shoulde perish. Assure your selfe that our Countrey is not so destitute of Surgeons, but there are ynow both for helping the rich, and for curing of the poze.

SIVQILA. And are all the Surgeons in your Countrey such as you speake of?

OMEN. Yea euery one. And what makes them to be so: forsooth because God doth prosper their doings, and encreaseth their riches. There was a Surgeon with vs, that was sent for by a rich man & a poze man both at one time, who would neither for much money that was offered him, nor great rewardes that was promised him, go to the rich man, saying: I am sure that the riche man may haue Surgeons ynow for money, but I am not sure that the poze man can haue so many without money: therefore God willing I will go to the poze man with as much speede as I may. Which Surgeon did not onely cure the poze man freelye for Gods sake, but also he helpt him with such money as he coulde spare, to relieue and succour him withall. And as the same Surgeon, on a time was going from home, from the saide poze mans house, there chaunced into his company a man which askt him what trade he vled, (truely said he) I am a Surgeon. Oh sir said the man, I haue a maister that lyes in extreame tormētts both night and day of an impediment in his legge, who if you coulde cure the same, I am sure hee would giue you an hundred pounds for your paines: besides that, you should find a daily frend of him so long as you liue. To whome the Surgeon answered againe, sir, if I might see your maister, whereby I might know the cause of his grief, I would the tell him by Gods grace, whether I could helpe him or not, vntil which time, I can say nothing: but I will put you in thus much comfort: if his malady require to be helped by Surgery, and be curable, I doe not doubt
by

by Gods grace, (whatsoever it be) but to heale him thereof perfectly, with as much speede as is possible. For by Gods assistance I helped a poore man hereby lately, that I thinke was more hardly to be cured than he. Syr said the man, the Lord I hope hath made vs two meet: my maister wil be a glad man of such a one as you: therefore if it will please you to goe with me to my maister which dwelles not farre hence, your paines shall not be unrecompenced althoughe you should not take him in hand. Then the saide Surgeon saide, I will gladly goe with you, I pray God I may doe him good. And when they were come to y^e rich Gentlman, his Maister: the servant said, Syr, I hope God hath blest you this day by my going forth: I met with this good man by chance, who was going home from a poore man hereby, whō he hath cured of a greuous infirmitie, who thinks it was harder to be cured than yours: and when I knewe that he was a Surgeon, I desired him earnestly to see you: who is come hither more at my entreating, than at his own desiring. To whom the Gentleman said, Syr, you are welcome: and to make fewe wordes and be plaine with you, if you can helpe me of this my intollerable grieve: and of this infirmitie in my legge, I will giue you for your labour an hundred pound, and twenty markes yerely, during youre life. Sir, said the Surgeon, it is a great deale too much, it is more than I shal deserue. Well, content thy selfe, said the Gentleman, if thou cure me, thou shalt haue no lesse. And the said Surgeon seeing his legge, and perceiuing the cause of his grieve and pain, was content to take him in cure. And so to conclude brieslye, he helped the Gentleman within a shorte space, who according to his promise gaue to the Surgeon for his labour an hundred pound, & twentie markes yearely as long as he liued. Nowe, who is it that will not beleue, but that it was onely God that ledde (as it were by a line) this good and charitable Surgeon to this riche man in paine, and did not onely prosper him in curing of him so speedily, but also opened his heart to giue him therefore

Some Surgeons would not haue said so.

Too good to be true.

so liberally, because he was so diligent and willing to go to helpe the poore without money, and refused the rich for much money.

SIV Q. It was the Lords doings I am sure : there are manye riche men with vs , that in their paine and grieve would haue promised as much more : but when they had bin wel, they woulde haue giuen a great deale lesse. Well, I will tel you another example whiche was with vs. A rich and a poore man chaunced both at one time to sende for a Surgeon, which Surgeon, preferring goods before God, money before mercie, and the riche mans gift before Gods rewarde, without any long pausing of the matter, went to the riche man, and refused to goe to the poore man. Who, when he came to the riche man, he tooke him in hande, and with muche a doe he cured him at the last : who gaue the Surgeon a great rewarde for his labour : and as the saide Surgeon was comming homewarde, certaine theues met with him, who did not onely spoyle him of all the money he had, but also wounded him very sore, who with very much a doe, got home, and falling into a consideration with himselfe, saide : God hath woorthily plagued me, because I refused the poore, and went to the riche : because I trusted to my selfe and mistrusted God : and because I thought the riche mans payment was better than Gods payment.

Marke.

OMEN. Here we may see the great difference of the godly, whome God doth blesse, and the vngodly that God doth not prosper. The godly Surgeon that refused the rich, and went to the poore for Gods sake, did enjoy great riches that he neuer looked for : and the other Surgeon that refused the poore and went to the riche for moneys sake, had no good of his money that he was sure of, nay it was the cause that he was so hurt and wounded.

SIV QILA. And though this Surgeon was robbed of his money, & wounded of his body, yet I beleue all that cannot make our Surgeons to go to the poore where they shal haue no money, & refuse y^e rich wher they are sure of gret rewards

OMEN.

Note here.

OMEN. It is pitie that there are not appointed thorough-
out all your Countrey, sufficient skilful and learned Sur-
geons, with necessarie yearly stipends allowed the for the
only helping and curing of the poore, that haue no mony to
helpe themselves withall.

SIVQILA. It were very wel if it were so: but I feare
in hast it wil not be so: yet commonly in our hospitals there
are such stipendarie Surgeons, for the helping of the poore
and miserable wretches there. But I pray God that they
that can make the best friends and fés, be not better attē-
ded, gentlier handled, and sooner cured, than the other that
are friendlesse and monylessse. It maybe
doubted.

OMEN, Surely, if there be any such with you, it is pitie
they liue?

SIVQILA. Well, I feare there haue bene such with vs,
and yet haue liued without trouble or harme.

OMEN. If such a fellowe were with vs, and should vse
himselfe so, we should learn him such a lesso, that he should
not dare doe the like as long as he liued.

SIVQIL. And I dare undertake for him, whatsoener he
is, he would not doe it after his death.

OMEN. I wil tell you how such a spitefull Surgeon, a
very mony man, was handled long since with vs. He was
a stipendary surgeon in an hospital, in which hospitall was
a very poore man, both monylessse and friendlesse, that had a
great wound in his arme: which poore man was committed
to this same surgeon to be cured. And though the wounde
was but a greene wound, whiche might haue bene helped
more speedily. and with lesse paine than if it had bin an old
soze: yet this harde harted Surgeon, applyed vnto his
wound such pinching plaisters, both euening & morning, y
almost night and day the poore man was in perpetual paine
who then with great grieve of minde saide to the Surgeon:
Oh sir, for Gods sake haue some compassion on me, & heale
me with more ease, for I am neuer able to abide this. The
said y surgeon, you must giue me some mony to buy milder
medicines An example
how a wicked
Surgeon was
used.

Too good to be true.

medicines, for the house allowes me none other than these: to whome the poore patient said, I hardly beleue that, for y^e chiefe rulers of the house are so godly, that they will allow rather such things as you thinke meete which haue no knowledge, than suche as they thinke meete that haue no knowledge. Truly if euerye one in this house be cured in this order as I am, they wil rather go out of the house vnh healed than tarry here stil in hope to be healed. What said the surgeon haue you found your tong, I will punish you a little better for your prating: then saide the poore man, I beseeche you sir, vse me rather better than worse, and I would (if I had a messenger) sende for some money for you. Mary said the Surgeon you shall not want for a messenger, I wil get one that shall doe so much for you: and forthwith the said Surgeon brought one vnto him: how much wil serue your turne, said the patient to the Surgeon: a noble said the Surgeon, must be the least, I woulde giue a thousand Nobles, saide the patient, if I had them, rather than I woulde be in these torments and paines. I pray you said he to the messenger, go to my mother dwelling in such a strēte of this citie, and desire hir, if euer she will doe any thing for me, to sende me a Noble presently, to giue to my Surgeon, for vntill he hath it, I shal be in such torments, that during the same, I would gladly forgive him that would kil me. So quickly said the Surgeon and tarry not, for I meane to tarry here with my patient vntill you come againe: then the messenger said, I wil go and not tarry. Ah sir, said the poore wounded man, you call me your Patient, nay I am rather your impatient, for small patience can be in them that are so impatiently handled. If he, to whome your plasters are applied, is patient (as you terme him) then he that neuer feels the, must needs be more patient I beleue. But truly this name Patient in this case is more auncient than true, and more commonly in wordes bled, than in effectt perfozmed. For Surgeons (I speake by pzoofe) make patient men impatient: then who wil beleue, that they make impatient me patient

Note here and
and that that
followeth.

patient: and therfore to hate this your poore patients name,
 hereafter better vnderstood, and the more verified. I thinke
 it is rather of suffering) and that against their will) than to
 be meeke and patient with their will. Then saide the Sur-
 geon, you haue made a very clarkely collusion: to whome he
 saide, I pray God at length you make no worse conclusion.
 I perceiue, saide the Surgeon, you are Bookish: then sayde
 the patient: if I were as rich as I am poore, I thinke then
 you woulde haue termed it other wise. Well, all riche men
 are not learned, nor all poore men are not vnlearned. The
 state I am now in, is far vnlike to my education. God doth
 all things for the best, to them that he loueth, therefore I
 thanke him most hartily for this change. Then said the sur-
 geon, your messenger carries very long, whereby I thinke
 he brings no money with him. But if he bring no mony, I
 tel you one thing, you are like to haue a chage within these
 two houres, such a change as you will not like. The Lorde
 forbid saide he: I hope I can haue no worse change at your
 hands than I haue had: and presently the messenger came,
 saying: I haue spoken with your mother, who hath no mo-
 ney now to send you, but she saith you shall haue it to mor-
 row without faile. Then saide the Surgeon: I will tell
 you more to morrow: for when I haue mony, then you shal
 haue ease, for I cannot buy things with nothing. Then said
 the patient, I beseeche you take some pity of me: you knowe
 my minde, saide the Surgeon, remember me, and I wil re-
 member you. Then saide the poore wounded fellow, seeing
 mony will ease me, I will go my selfe and fetch you mony:
 you shall be sure to haue it before my next dressing: the said
 the Surgeon, bring me the money, and you shall finde me
 ready to helpe you what pleasure I can. Then the fellowe
 (vnderstanding, that the Iudge and ruler of the citie was
 a godly, vertuous, and an vpight Iudge, who vtterly ab-
 horred such diuelish dealers as the surgeon was) went im-
 mediately vnto the Iudge, and complained of the Surgeon,
 telling him in all points how the Surgeon had vsed him: to
 S. whome

No money
no ease

whome the Judge saide, see that you tell me nothing but truth, and if this fall out according as you haue tolde me, I will make him an example to all Surgeons that shal come after him. Yea, it is too true, saide the poore man, I haue witnesse of it, if neede be: then the said Judge commanded that the said surgeon should be brought befoze him immediately, & two or three other cunning Surgeons beside, to iudge therein, and when the Surgeon came befoze the Judge and saw his poore impatient there, his countenance marueilously changed. Sirra, said the Judge to him, are you a stipendarie Surgeon appointed to suche an Hospitall: yea my Lord saide the Surgeon: Knowe you this fellowe here with the sore arme, saide the Judge: I know him wel, said the Surgeon. And I feare: he knoweth you too well, saide the Judge. Were not you appointed to be his surgeon for the curing of his wound: yes truly, saide the Surgeon, and I truste I haue vled him as an honest man ought to doe. Your countenance and colour, said the Judge, is as good as two witnesses, that you haue rather misused him. How long is it since you toke him in hand: forsooth, saide the Surgeon, a moneth, and something moze. Then the Judge commanded the other Surgeons to looke vpon the saide poore mans sore arme, whiche when they saue, they sayde to the Surgeon that had it in cure, this is a greate sore, and wil not easily be cured: was it a greene wound or an old sore, whē you toke it in hand at the first: forsooth it was a greenwound, said the poore mans surgeon, but it was in an euil case, because he came to me no sooner than he did, Take heede thou ly not, said the Judge, for I wil assure thee, for euer y ly y thou tellest befoze me here, I wil make thee paye full deere: then saide the poore wounded man, I could not wel come sooner to you, nor to any other, for you were appointed to be my surgeon, & to cure me within two houres after I was wounded. Did not I (said the Judge) bid you be ware of lying: I holde you a wa-ger, youre ly will neither gaine you lease nor lande. Then saide the Surgeons,

alas

alas poore fellowe, thou hast not bene well vsed : for being a greene wounde, the worst of vs three would haue taken vpon vs by Gods grace (if thou hadst come to vs a day after thou camest to this Surgeon) to haue wholly and perfectly healed this wound, being in this place, within three weekes at the furthest. Howe long hath this man had you in hand, sayde they? Forsooth a moneth and odde dayes, and now I am a great deale worse than I was at the first: and what paines he hath put me to euer since, both nighte and day, it would lament you if you knewe it. Well beleeue thee, said the Surgeons. Then belike (said the Judge) he hath giuen him some corrosiues to put him to paine, and keepe him longer from healing, either to get some money of him, or else to trye some maisteries and practises vpon him, or rather both. Truly, said the Surgeons, it is not vnlike, for, if he had vsed himselfe orderly, honestly: & according to our Arte, he might haue put him to small paine, and healed him perfectly before this time. Then the poore wounded man saide, I knowe not howe he practised with me, but euer when he dressed me, most commonly morning & euening, I was in such extreme paines, and intollerable torments, for eight or nine houres after at the least, that I had bin almost as good to haue sit in the fire, sauing for burning my body and bones: The said the Judge to the wicked Surgeon: Oh cruell cut-throat, O tyrannous tormentor, and seede of Sathan: hadst thou none to proue these painefull practises on, but on this thy Christian brother? For he is thine owne brother, if thou euer meane to haue God to be thy father: surely an honest heart, or a mercifull minde, woulde neuer haue tryed suche painefull practises on a Turke or a Iewe, nay scantly on a Dogge, if he loued him, muche lesse on thy brother, whome thou arte bounde to loue as thy selfe. My Lorde, said the poore man, it seemeth he put me to these great paines to get some money of me, for he saide to me, that if I woulde giue him some money, he woulde vse me easely and gently,

S. y.

and

Too good to be true.

and vpon that, I sente this messenger that is here, to my mother for a noble to giue him (which was his request) was it so, said the Judge to the messenger: Yea in dede saide the messenger: but when the Surgeon saue that I came againe without money, he was very angry, as it seemed: and this poore man moste pitifully desired him to be good vnto him, and to let him haue some ease, but he answered him churlishely, and saide, when I haue money then you shall haue ease. In dede my lord said y poore wounded man, these were his very wordes, and he telleth nothing but the truth. What was the cause, (said the Judge) wherfore he would haue a noble of thee: forsooth, said the poore man, he sayned to me, that y house did allow him none other medicines than such as he dressed me withall: therefore you must giue me mony (said he) to buy milder medicines. As though said the Judge, the house allowed no salues, but suche as would put poore men to paine, and keepe them long from healing. Come hither sir Surgeon, said the Judge, howe like you this geare: what can you say for your selfe: To whom the Surgeon said nothing, but hanged downe his head, and was ashamed. Then said the thre surgeons, surely my Lord, if he said so, he hath shamefully slandered that famous house, and the mercifull Maisters of the same: For doubtlesse, no Surgeon belonging to the same, nor to anye such other house, but are allowed to the vttermoste for any thing which they shall desire or thinke meete for the easy and speedie curing of their patients. I know it is so, sayde the Judge, or else these houses might more worthily be named tomentors of men than helpers of men. And then he spake to the pitilesse Surgeon, saying, what horrible hearte haddest thou, to tomente this poore fellowe, and to be quiet thy selfe: howe couldst thou craue mony of him that had none, whiche was more meete to aske thee which hadde some: What a maruelous displeasure hast thou wroughte vnto this poore fellowe: thou hast not onely tomented him like a Tyrante, but also thereby hast broughte
his

his wound into such a case, that if it be possible to helpe it, yet it wil be long a curing. Then saide the Judge, I com- mit the curing of this poore man into one of your handes, that belongs to that hospitall where this poore man is al- lowed to be succoured and helped. Then one of them saide to the Judge (that was a stipendarie surgeon of that house) I wil be contēt to do my diligence to him as much as I am able. Then sayde the Judge to him: I neede not bydde you vse him wel, for here is one (meaning the cruel surgeon) ere it be long, will teache you howe to vse him, and also he wil be a sufficient warning to all other surgeons hereafter, to helpe their patients, as quietly, as orderly, and as speedi- ly as they may. And because, saide the Judge to the wic- ked Surgeon) thou wouldst haue had a noble of him to set him out of paine into ease. I Judge now, that thou shalt giue him 4 nobles, because thou didst put him out of ease, into paine. Saying further to him, aunswere me to one thing that I shall aske thee, what is that short sentence of Christ, that the King commaundes so straightly to bee kept: to whome the Surgion answered, Whatsoeuer you woulde that men shoulde doe to you, even so doe yee to them. Then saide the Judge, thou hast said wel, & better thā thou hast done. Hast thou of thy conscience, done to thys poore man as thou wouldst haue bindone vnto, if thou hadst bene in the like case? No truly saide the Surgeon: if thou haddest saide otherwise (saide the Judge) euery one here would haue thought thou hadst lyed. And now because thou hast done vnto this man, as thou wouldst not be done vnto, therefore thou shalt be done vnto as thou hast done vnto him. So that I doe here openly Judge, that the execu- tioner shall giue thee such a wound on thy arme, and in the like place as this poore man hadde at the first. And I com- mande you that are the other two surgeons here, to dresse him euerye euening and moorning with suche pinching plaisters, and extreame corosiuues, that he may bee in cru- ell torments and paines eight or nine houres after euerye

A good iudge-
ment.

S.ij.

dressing

Too good to be true.

byessing, and continue thus with him a moneth at the least: many haue respect in the meane season, throughte your good knowledge and discreations, to vse the wounde in such order, that after it may be perfectly and wel cured: and he shal be at the onely costes and charges for the curing of it. And if he be not then able to doe it, you shal be allowed therfore out of y^e hospital of this citie, where this poore man was succored, helped and releued, not thinking they shal be much troubled againe to paye for the cures. And also I iudge, because he did make a manifest lye befoze my face, y^e he shal not speake of thre moneths after he is perfectly healed, vnllesse throught some vrgent matter he be called or willed to speake befoze any Magistrate, Kuler, or Iudge, and all that while he shal weare on his sleeve, an H. and L. which signifies a hurtfull lyar. And this is my full and determined iudgement in no wise to be reuoked: and because I would haue my iudgement herein the moze straightly done, I wil my selfe see the wound made in his arme: therfore let the executioner come hither with speed. And when the executioner was come, the Iudge forth with commanded him, to make a wound accoording to his iudgement in the saide surgeons arme: and then he committed him to the other two surgeons, to be vled and ordered in all points accoording as he befoze had iudged.

Note here.

SIV QUA. Truly, the cruell cut-throate Surgeon was vled accoording to his deserts: the poore misused men in your Countrey are marueilous happy, that haue suche good and vpight iudges, that will incline to neither hande: that wil be allured by neither friend, letter, noz bzibe: that will heare the poore as well as the rich: and fauoure the matter, not the manne: and that will haue al things tried onely by truth, and that with speede, and without delay. I feare many poore impatient patients with vs, that haue no pence to pay, are many times in the like perplexitie: but if suche orders as you haue, were obserued for such with vs, they wold

be

be advised twice, ere they bled their patients so once. Well though all the Physicians and Surgeons with you are so godly charitable, and had rather helpe the poore for Gods sake without money, than the rich for money yet we haue diuerse noble women, with many Ladies and Gentlewomen, who, though they are not so learned as many are & professe the same, neither can talke so well as some of them can fattle: Yet God so protects them in their proceedings that they doe good to many, helpe many, & cure many, not onely being at all charges themselves, but also most charitable relieue and succour the poore sort, with meate, drinke and money. But we haue a greate sort of runnagate Physicians and Surgeons, whose chief knowledge is in their tongues, and will talke much, and promise much, and yet performe little, nay rather whiche is an occasion, that honest, learned and experte Physicians and Surgeons comming in straunge places, and knowne to be of that profession, are as well credited, as they that doe borrow of euery one, and doe paye to neuer a one. Pedlers are preferred before them, and Tinkers are taken to be the honestest men: and why? because the pedler perhaps through smooth wordes, and two or thre lyes, deceiues them that he deales with, of two or thre shillings, and warrauntes that for the best, which is not the worst, yet they enioye that they buy, and haue that they laske: and if the Tinker mende one faulte, and make two faultes, yet a groat or two is able to recompence the wrong he hath done. But these faire flattering Physicians, and these subtile suckers, surnamed Surgeons, through pleasant perswasions, will gette of them that be in paine and grieve, twenty or thirty pounds for so much stufte, as perhaps did not coste them a groat, which happily kills them out right, or else puts the in great danger of their life. And then they they are enforced to fly into another Countrey for new credit, for their olde is gone.

OMEN. If such runnagate Physicians & Chirurgions be suffered to doe so: it is no maruel though thereby the honest and learned physicians and surgeons be much discredited: trulye I thinke you haue either no lawes for these and such mischiefs, either they are too weake to shoot at such markes: or they are like to a bolwe that is set vp in a corner and neuer shot withall.

SIVQILA. Indéede as you say, our lawes are too milde for such mischiefs, and also are not executed to extinct suche evils. But I beseech you, may I be so bold to know of you, whether any of your marchant men or any other, may lawfully conuey or carry out of your countrey any of your chief commodities which your soile of it selfe doth breede?

OMEN. We haue lawes & statutes, wherein are expressed, what things are not to be sold, carried or conueyed out of our country into foraine nations.

SIVQILA. But what is the punishment of the offenders in that case?

OMEN. He or she, whosoever it is, shal be forne in peces for the first fault with foure strong horses, and if he commit the like offence againe, he shall haue the Kings pardon for it.

SIVQILA. He may haue so well inough.

OMEN. And the eldest sonne of euerye suche offendour, shall be compelled to weare on his sleeve a Wiper formed in some mettall, signifying, that as the Wipers are destroyers of their mother, & gnawes out their mothers belly: so the Father of this man that weares the same, was a destroyer of his Countrey, that did nourishe and breede him vp. And his sonne shal neuer after beare any office, or be accepted to any charge appertaining to the Common wealth. And if he haue neuer a sonne, then his eldest daughter shal weare the same, vntil she be married: and if he haue no daughters, or if al his daughters be married, then his wife (if he haue any) shall weare the same, during his widowhed. And if he haue neither sonne nor daughter unmarried, nor wife

wise, then there shall be a signe of the Vipser set at the doore of the offendour, where he dwelled at that time whē he was apprehended for the fact, which shall remaine there vntake downe, twenty yeares at the least: and he shal forfeit al his goods, the one halfe whereof shall be to the Kings vse, and the other halfe to the vse of y^e reuealer. And whosoener shal know of his saide offence, and shall conceale the same foure and twenty houres after he first knew it, euery suche offendour shall lose his right hande, and the fourth part of all his goods, and euery one of them shall weare the badge of a vipser on their sleue during their life. And the same goods shal be employed to the vses aforesaid. And if any of them that is accessarie with him, or made priuie to the fact, doe reueale it within foure and twenty houres, he or she shall not only be pardoned of his offence, but also shall haue the forfeiture y^e belongs to the reuealer thereof. Marke.

SIVQILA. Psea mary, this lawe is something like, if it be well executed.

OMEN. Nay, marke this one thing, we are wel aduised befoze we make lawes, but when they are made, we hadde need be double aduised ere we do breake the same lawes, or else we shall be sure to pay the penalty thereof,

SIVQILA. Psea so it should: then you take no gauds for good stufte, trifles for your trespure, nor vain needlesse things for your necessary and substantiall wares.

OMEN. No I warrant you: but if there were no suche law with vs, or it were winckt at as yours is, & not seuerely executed, truly all our marchauntes are so godly, charitable, obedient, and so commodious to their Countrey, that they would not (thoughe they mighte haue neuer so greate gaine thereby) conuaye or carry anye commodities out of their Countrey, nor bring anye discommoditie into their Countrey.

SIVQILA. Truly, I dare not saye so muche for all our marchauntes, for (verily I beleue) some of them, for their owne priuate profit, their greedy gaine, and to gather goods

Too good to be true.

2!

Parke.

could be content to conuey out of their Countrey, wooll for woyle ware, leather for Lacans, lead for limmons, hony for hobbyhorses, corne for calves, butter for babes, beere for bracelets, tallow for trifles, money for marmesets; and if they could, God for the diuell: but though the lawe of God cannot teache them to obey their prince, the lawe of nature to loue their Countrey, nor the lawe of ther ealme can restraine them to spoile their common welath, yet if we had your seuerelaw, and as well executed on two or thre of the first offenders without any pardon, as your is, we shoulde haue as many good marchants against their will, as you haue (by your report) with their will.

OMEN. I doubt not that.

SIVQILA. Is there any with you sir, that will bzeake their promise.

OMEN. No not one in al our whole Countrey: we haue the faithfulest meaners, & truest dealers, that are in all the world. We take great aduiselement, befoze we speake or promise, and what we speake or promise, but when it is once spoken or promised, it is as sure to be kept or perfozmed as though the party that promised it were bound in a thousand pounds.

SIVQILA. Perhaps the party that promised the thing, was able at that time of the promise, and yet vnable at the day of perfozrance.

OMEN. Then he must go befoze his day, to the partie to whom he promised the thing, shewing him his misfortune or losse: who doubtlesse wil be so charitable and pitifull, and be so sozie for his neighbours mishap or losse, that he will grant him whatsoeuer he will reasonably require. For we haue a charitable loue one to another, that we counte oure bzothers or neighbours losse to be our losse.

A marueilous
loue.

SIVQILA. What if he should be so hard harted that he would not grant him his reasonable request?

OMEN. Then the party that promised, must bzing sufficient witnesses to the Judge of his losse, or hindzaunce, or
of

of his disabilitie to perfoꝛme his pꝛomise, since he pꝛomised it: wherebpon the Judge will take oꝛder therein, as hee shall thinke good, And the Judge shall committe the cruell and hard harted man to pꝛison foꝛ thꝛee moneths, to whom none shall graunte anye requeste oꝛ petition all that while.

SIVQILA. True lye I woulde all suche stonye harted wꝛetches were so serued. But what if the partie that pꝛomise, be able to perfoꝛme it, and yet bꝛeake his pꝛomise?

OMEN. Euery such pꝛomise bꝛeaker shall be compelled to perfoꝛme it by the aꝛd of the Judge, whether he wyll oꝛ no, and al the pꝛomises that haue bin made to him a yere befoꝛe, shall not be perfoꝛmed oꝛ kept to him, and that there be to any commoditie therof, one halfe thereof shall be employed to the vse of the King, and the other halfe therof shall be bestowed on the relieuing of his next poꝛest neighbours and he shall weare on his sleue a tweluemonth after, these woꝛds following (A promise breaker.) giuing nie warning thereby, not to deale with such a discredibile person.

SIVQILA. But what if one pꝛomise moꝛe than he is able, and take mony foꝛ that he is not able to perfoꝛme?

OMEN. Then he shall be whipt thꝛee seuerall times, & shall pay the party deceiued, thꝛee times as much mōney as he receiued, and he shall weare on his bzest a tweluemonth after in Parchemente, these woꝛdese This is a deceyuer) And euery one that is a deceiuer oꝛ cosiner shall bee thus serued.

SIVQILA. But what if he haue consumed and spent the money, and he be not able to pay the same foꝛfeiture?

OMEN. Then he shall serue either the party deceiued, oꝛ some other, vntill the saide money be run out oꝛ discharged.

SIVQ. If deceiuers & cosiners were so vled with vs, we should not haue halfe so many within a while as we haue. There are a great soꝛt with vs, y care no moꝛe foꝛ cosining

T. y.

and

Too good to be true.

and deceiuing of their very frēds (much lesse their enimies, than a horse cares to run from his maister and let him come after on fote.

O M E N. If they care no moze, then they care not verie much. Surely there is such credite and trust betwēne one & another with vs, that there is almost neuer any wꝛiting made betwēne partie and partie.

S I V Q U I L A. And truly there is such euill meaning, and false dealing with vs, and so little credite and trust betwēn one and another: (yea though the matter be neuer so small) that there must be wꝛitings & bonds, and al little inoughe. For let the wꝛitings be neuer so firmly framed, so aduisedly drawne, or so perfectly pende, yet some moze curious to do harme, than carefull to doe good, will prꝛie in the same so narrowly, that will finde such a hole, that the parties (if they be not the wiser) shall poure thꝛoughe the same moze money than they shall euer be able againe to put in their pouch. Truly men are marueilously altered, for in olde time when they knew lesse truth than we do, they vsed lesse falshoode than we doe. And why? truly ten lines then, was sufficiēt for a thousand pounds a yere: but a thousand lines now, is scant sufficient for ten pounds a yere. Wel, I am enforced to say, that truth and simplicitie did dwel then together, but curiositie and falshoode, are now ioined in fellowship. But I pray you sir tell me, will any with you sel their lands, or let their lands twice, or not?

O M E N. What meane you by that? how can one sell, or let his lands moze than once?

S I V Q U I L A. An honest man can not, but a craftie Harlot may. Belike it is little vsed in your Countrey, because you make such a maruaile. There are many many with vs moze false than faithfull, moze craftie than credible, and moze shamelesse than shamefast, that woulde (if they coulde sell or lette their landes to ten severall persons, one after an other, so that they might haue money for it so many times.

O M E N.

Note this

O M E N. I muse what such mischeuous men doe meane. They little remember the woꝛthie sentēce of Chꝛist, which is, Whatsoeuer you woulde that men should doe to you, euen so doe yee to them. I am sure they would be loath that other should handle them in that oꝛder.

S I V Q I L A. Be bolde of that: foꝛ though they are content to sel so: yet they are not content to buy so. They shewe themselues of whom they are: the godly and charitable doe liue faithfullie, & fearefully heare, and referre all to God at the last ende: But the wicked, craftie and deceitful, care not how they liue here, and referre all to the Diuel at the laste ende, who will shewe them such friendly fauour in hel fire, that they shall be alwayes in toꝛmentes, and neuer in ease, euer a bꝛopling and neuer burned, and alwayes a dying, & neuer dead: and then they will wish, (but to late) rather to haue giuen their landes once to the relieuing of the poꝛe, foꝛ nothing: than to haue solde the same so oft foꝛ so much money, oꝛ foꝛ some thing. A greate difference.

O M E N. Truely we haue excellent oꝛders with vs, that none, except they list, neede buy oꝛ hire any entangled lands: the you may be sure, none (though they were so minded) can sel, oꝛ let moꝛe than once.

S I V Q I L A. That is a very good way, how is that?

O M E N. Foꝛ sooth all deedes and wꝛitings of any landes, tenements, houses, woods, oꝛ such like, that are solde, giuen, oꝛ moꝛtgaged, vpo what estate soeuer it be: and also al copie holdes and leases of any manner of ground, house, tenement, oꝛ any thing whatsoeuer, and all other wꝛitings of any impoꝛtance, are truely examined, registred, oꝛ recoꝛded in the Citie oꝛ market towne, nexte to the lande, ground, oꝛ houses, oꝛ any thing sold, giuen, moꝛtgaged, let oꝛ demised, which is not only a great ease to euery one, to haue quickly and with smal charge the coppie of anie wꝛiting they desire but also a marueilous commoditie, if any daede, euidence, oꝛ wꝛiting, be losse, burned, defaced, conueyed, oꝛ stolne, foꝛ that they may haue the same wꝛiting there registred and recoꝛded,

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corded, witten faire, sealed with the Seale of the Office, which sealed witing shall be then of as greate force, as the witing was, that was lost, burned, defaced, conueyed, or stolne. And there the Recorder doth kepe a true & brieve note in a booke appointed, for euery such dæde, witing, copiehold, or lease, whereby any may perfectly learn whither any landes teneementes, houses, or any other thing is sold, giuen, let by copping, or leaseth, and by whome, and to whom, and at what time, which if he perceiue to stand free, then he may buy it, or take it by copping or lease, if not, then he may refuse the same.

SIVQILA. But what if the parties doe not, or will not register the same?

OMEN. Then euery such dæde of gifte, witing, copping, lease, and the thing therein solde, giuen, occupied, leaseth, or otherwise conueyed, is utterly void, and of none effect in the lawe, untill the same bee perfectly examined, and registred or recorded in the place therefore appoynted.

SIVQILA. Yet the cosiner may deceiue the true meaning man herein, for, if the Register be of a corrupt conscience, and take a bribe of the cosiner, he may lye to the party that commeth to inquire or search, and say, there is no such thing solde, giuen, or otherwise conueyed, by any such party as the enquirer did moue.

OMEN. Yea, but we haue a salue will heale that soze, for the Register then presently must deliuer to him that commeth to enquire, a brieve note witten in Parchement, of the thing searched for, the name of the thing, where it lyeth, the name of him or hir that the enquirer desireth to knowe, whether hee or shee hath solde, giuen, or otherwise conueyed the same thing searched for, the name of the inquirer, and the name of him or hir for whome it is searched: and besides this, the examiner shall write vnder all the same, that no such thing searched for, is registred of that time in his Booke, with the yeare, moneth, and
and

day, of the same search: and further, shall subscribe his owne name with his owne hand, which writing shall after witnesse againste the examiner (if neede be) if anye suche thinge searched for, should after be founde to bee registered.

SIV QILA. This is suche a hedge, That a theefe cannot well leape ouer. Truly, this generall registering or recording of writings, is both a common commoditie to your Country, and a greate ouerthrowe of a number of mischeifes: it cleane cutteth of deceauers or cosiners, from selling or letting their lands twice, muche lesse thrice. It fully, as it were with one stroke, suppresseth all forgerye of euidences and writings. For, who will forge any writings vnlesse they may sucke some gaine thereby? What doe writings preuaile if they be not lawfull? they may counterfait them if they list, but they cannot confirme them if they would. For no writings (as I perceiue) can be registered or recorded with you, vnlesse the seller and the buyer, the giuer, and he to whome the thinge is giuen and the letter of the lease and the taker of the lease, do bothe consent before the Register or Recorder, and seale the writings as their deedes. and no writings are of any force, vntill they be perfectly examined and registered. And you may be sure, that no counterfeit or forged writing will be perfectly examined, and registered, though the deceyner and cosiner coulde be contente therewith, vnlesse the partie that shoulde bee deceiued and cosined doe graunt vnto the same before the Register, whiche I thinke neither the cosiner will goe aboute to procure, nor he that is to be deceiued, will assyume or allow. And though manye Babes haue bene beguiled. Widowes wronged, fatherlesse defrauded, the poore preuented, the guiltlesse beguiled, and the simple deceiued, right ouerthrowne, and Truth trode vnder foote, by filching, purloyning, stealing, burning, spoiling, tearing, and other craftie conueying of writings, to their vtter vndwining,
to

Too good to be true.

to the displeasing of God, & to the maintenance of mischief. For we all this your worthy order of registering of Writings hath pluckt vp by the rootes. For if your people were as wicked as they are godly, yet which of them would goe about to filch, purloine, burne, spoile, or conuey any writing from any body, if it would doe them no good, and the other no harme: or if they were sure, that the party from whom they toke it, should haue the same again: who would steale a horse from any if he wist he should haue no good of him: or if he knew certainly that the owner of the horse should haue his horse againe, whether he would or not?

OMEN. None I thinke. Well what with the godly disposition of our people, and what with this good order of registering of writings, there is not one in all our Countrey that doth take away, filch, spoile, or conuay anye writing from any, neither doth forge or counterfaite any deede, or writing.

SIVQILA. No more there would be with vs (as wicked as they be) if we had your order, and so executed for the registering of writings as you haue. We haue lawes for the punishing of such offenders, but how many fewer there are thereby, I knowe not. But how many I would there were, I know.

Note here.

OMEN. Whether were it better (if it were possible) to haue your goods safe from stealing, or to haue them stolne, and to haue the thieves hanged for the same?

SIVQILA. In my conceit it were much better, that no goods should be stolne. nor no thieves to be hanged therfore, which is a double commoditie: but in the other, men lose their goods, and thieves lose their liues, which is a double mischiese.

OMEN. You haue saide very truly.

SIVQILA. Euen so it were a great deale better, to haue neuer a conueier, purloiner, spoiler, nor forger of writings, as you haue, and neuer one therfore to be punished: than to haue writings stolne, spoiled, defaced, and forged (to the hurt

hurt of many)and to haue the offenders punished theſoze:
which ſoze being thought vncurable, your ſoueraigne ſalue
in regiſtring would quickly heale.

OMEN. I haue told you it what hath done with vs.

SIVQILA. Yea, and I would it might doe ſo with vs.
Surely, though we haue mercifull Magiſtrates, godlye
gouernoures, ſage Superiours, politique Rulers, & wyſe
tie Counſailours, yet we haue a great ſort that are ſo grie-
dy of gaine, as mad of money, and ſo mindfull of miſchief,
that they are ſo much aſhamed to commit theſe offences, as
a horſe is loath to eate his meate when he commeth newly
from labour.

OMEN. Then I dare boldelye ſaye, a little ſmall ſin
will not make them to ſhrinke. This one thing doth make
me muſe, we that are moze godly and charitable, haue
moze ſtraighter and ſeuere lawes than you: and you that
are moze wicked and enuious, haue moze milder lawes than
we.

SIVQILA. It is ſo, but I could be content that it were
not ſo. Sir, I beleue you haue neuer an Uſurer in all your
Countrey.

OMEN. The name is ſo ſtrange vnto me, that I knowe
not what you meane thereby.

SIVQILA. You are the moze happy & you knowe them
not: yet the moze happy you ſeele them not: but the moſte
happy of all that you ſollowe them not. If you had bene as
well bitten with ſuch beaſtes, as wel ſtung with ſuche ſer-
pentes, and as well gnawed with ſuch Uipers as we, you
would haue knowne the by their name as wel as we, By
their name they ſignifie biting, but by their dedes they pro-
cure altogether killing: and may I truſt you haue you ne-
uer an Uſurer among you?

They knowe
not what uſury
meaneth in
Maugſun.

OMEN. So truely, you are as good talke to me in that
tongue that I knowe not, as to ſpeake that worde to
me.

SIVQILA. Though it be not wel known with you, it is
a little

Too good to be true.

little too well knowne with vs, euerye boy or girle with vs can tel you what an Usurer is: they are such pinchers, that they are able to make Lordes without landes, Gentlemen without goods, marchants without mony, and themselves without honesty.

OMEN. These fellows are more fitte for the friende, than to inhabit among honest men: we stande in neede of none such, but if we had any such (whatsoeuer they be) we would make them doe otherwise. I pray you what kinde of persons are they?

SIVQILA. Forsooth we call them vsurers that lend out their mony for their gaine: who will be sure to haue an vnreasonable interest therfore, or else they will haue the parties that borrowes mony of them wapt in Statutes and Bondes, that if they breake their day, they wil so pinch the, that they will haue perhaps ten times more than the value of their mony which they lent.

OMEN. But will they haue no remoyce of the party, if he chance to forfeit his bond?

SIVQILA. Yes perhappes some will, and some wyl not.

OMEN. Then belike these Usurers you speake of, liue idly, of the spoile of other?

SIVQILA. I must needs confesse they doe so.

OMEN. Oh detestable trade, oh drift of the deuill, oh snare of Satan, these Usurers I perceiue are they that David speaketh of, saying: Who shal dwell in the Lords Tabernacle? He that is innocent of hands, &c. And hath not put his mony to vsury. Then they that put their mony to Usurie, must needs dwell in the deuils den, where there is nothing but woe, sorrow, dole, mourning, howling, tormets, paines weeping and gnashing of teeth, and that for euer and euer world without end.

SIVQILA. All the deuises you haue, cannot driue it into some of their heads, that it is deuillish or damnable.

OMEN. And all they cannot make me beleue that is is godly

It is good to
take heede of
this place.

godly and charitable. If it had bin good: Christ would haue commended it in his Gospell: and because it is euill, G D D hath forbidden it in the old law.

SIVQILA. There are some Usurers, that though they take it to be a great offence, doe lighte so muche of their owne repentaunce, and of the mercie of God, that I pray God they dye not without both. Christ had his holye Apostles. Watch & pray least they should fall into temptation. Nowe seeing it behoueth the good and godly to Watch & pray (if they meane to be saued) then can the detestable and wicked Usurers, whome the holye Ghost sayeth, shall not dwell in Gods Tabernacle, looke to be saued by sleeping and slumbering still in sinne, and to watche and pray neuer a whit at all: These are the delectable dreames that the Diuell deludeth them withall. Whiche of the godliest and perfectest men of the Earth can warrant himselfe from sodaine death? Whiche of them all can say, that they can repente when they will, and be forgiven when they list? Whiche of them is able to loathe his lewde life at any time? Whiche of them can sighe and sorrowe for his sinnes at such time as he shall appointe? Paxe, whiche of them can saye, (and that truelye) that they will such a day, and suche an houre doe suche a thing, and thinke suche a thing: for though it be easie to saye it, yet they are not sure to doe it: for perhappes the partie may be lame, sicke, or else deade, whereby he can not doe it: and perhaps the partie may be a sleepe, whereby he can not thinke it: yea & perhappes neither lame, sicke, deade, nor a sleepe, and yet may haue cleane forgot it. Nowe seeing the godly men can make no warrantise hereof, then howe can the vile and wicked Usurer and other abhominable Sinners, be safe from sodaine death, repent when they list, be forgiven when they will, or doe what they determine, or thinke what shall please them? Therefore I beseeche G D D that these wicked Usurers, and all other carelesse sinners, maye repente their sinnes here in time: maye aske mercie here in

U.ij.

time:

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time: may be forgiven throughte Chriſte here in time, and not to die till after they be dead, which wil be out of time; which the Diuel that lullet̃ them here a ſleepe in their ſins knowes well ynough:

OMEN. Hea, and they maye ſleepe long ynough ere hee will once awake them, Well, let them be ſure of one thing, though he ſuffer them to ſleepe as long as they liſte: hee wil let them ſleepe in Hel neuer a whitte. Why do you ſuffer theſe Uſurers in your Country, wherefoze doe you not cut them off?

SIVQILA. We cannot if we would.

A law for
Uſurers.

OMEN. Nay you will not if you might. Now I remember, that we haue an auncient lawe againſt Uſurers, but it was cleane out of my minde: wich if it were authoziſed, and throughtlye executed with you, I woulde laye a wager, if you hadde tenne thouſande Uſurers now in youre Country, you ſhoulde not haue one at the twelue monethes ende.

SIVQLV. At all aduentures I woulde we had it, what is it I pray you.

OMEN. Our lawe is, that if anyo lende money and receiue any thing for the loane thereof at the lending of the money, or ſhall, or oughte to receiue any thing ouer and aboue the ſumme lent, at any time after, then the lender of y ſame mony ſhall haue his right hande cutt off for the firſt offence, and ſhall forfeit the one halfe of all his goods, which ſhall be equallye deuided in thre partes, one parte whereof ſhall be to the vie of the King, one other parte to the reuealer, and the third parte ſhall remaine as a ſtocke in that towne where the Uſurer dwelleth, which ſhall be lente as occaſion ſerueth, to the poore that ſhall ſtand in neede to borrowe, vpon a ſufficient gage, without paying of anye Interreſt at all therefoze. And none, vpon paine of loſing of their hande, ſhall lende any thing to the ſaide Uſurer, for the ſpace of five yeares after. And the partie that borrowed the ſame money to Interreſt, ſhall
for

foz the first time so borrowing, haue the foresinger of his
o2 hir right hande cut off, and shal forfeite the fourth part of
all his o2 hir goods, which shall be denided and employed to
the vles aforesaide. And euery one that knowes of the same
contracte and bargaine, that conceales the same foure and
twentie houres, shall lose likewise their foresinger and the
fourth part of their goods, to be employed to such vse as is be-
foze mentioned. And if the Usurer reueale the same first of
all other, then he shal saue his hand from cutting off. And if
the partie that borrowes the money to interest reueale the
same first of all other, thē he shall saue his finger & his goods
frō forfeiting, but he shall haue his right eare cut off. And if
any besides, that is priuie to the same contract & bargaine,
doth reueale it befoze another, then he o2 she shall saue the
forfeiture of their goods, and shall saue their finger, besides
euery such a one shall haue that y is his due to the reuealer.
And if any Usurer offend (as is aforesaid) the seconde time,
he shall be deuoured to death with Beares, and then he shal
be sure not to commit Usurie the thirde time, & then also hee
shall forfeite all his goods, to be employed as befoze saide.
And if any borrowe money vpon Usurie the second time, the
same partie shall lose his right hand, and the one halfe of al
his goods, and if he reueale the same (as is befoze said) thē he
shal lose but his foresinger. And this is the penaltie like-
wise of euery one that is made priuie of the same, vnlesse he
reueale it (as befoze is saide) and then he shall haue as ap-
pertaines to a reuealer. And euery one that shall borrow
money vpon Usurie the thirde time, and that shall be priuie
of the contracte, and shall conceale the same, then euery such
a one shall suffer death, but if the same borrower doth re-
ueale the same first of all, then he shall saue his life and his
goods, but he shall haue his right hand cut off. And if anye of
them that are priuie of the same contract, reueale it, then
they shall saue both life and goods, and shall haue the due
that belongs to the reuealer thereof.

SIV QIL A. Wh this were a worthy law for our Usurers,
U.ij. if

Too good to be true.

if we had this law, and wel executed, the Usurers durst not trust to their starting holes as they doe: this law woulde so linke them, that some might be so madde to lende, yet who woulde be so mad to borrow: and though the Usurer muste needs lament his losse yet the borrower could not laugh at his winning: the lender woulde bee so afraid, that the borrower would betray him: and the borrower would be so afraid, that the lender would betray him: and both the lender and the borrower woulde be so afraid, that they that were priue to it, woulde betray them: and they that were priue to it woulde be so afraid, that one or other woulde betray them, that surely in my iudgement there woulde not one Usurer be founde in all our Countrey within one moneth: and then I hope, we shoulde haue some lend their money for nothing, though none now almost wyl lend but for something And is there none in your Countrey, that euer did breake this law?

OMEN. So truely, we lead our liues chiefly by the lyne of Gods lawe: and we feare a thousande times more the breakinge of Gods lawe, than the disobeyinge of mannes lawe.

SIVQILA. But with vs are suche as neuer a whitte care for Gods lawe: and if they feare any, it is mans lawe. But if the whippe of the lawe be not made of suche cutting cordes as will fetch the skinne from the sides, the fleshe from the bones, and the life from the body, they care no more for it, than a dull Jade doeth regarde a rodde of rushes.

OMEN. Truely they are such fond foles, that they feare that is fearelesse, but they doubt not that is to be dreaded. For the breaking of mans lawe, can but punish the bodie a while wth some worldly paine: but breaking of Gods law will, most dolefully, painefully, and fearefully, punish both bodie and soule euerlastingly in the furious flames of hell fire. Therefore they misse the marke much.

SIVQILA. And you misse it a little, be not angry though

I digresse: for you say, the breaking of y^e law, will make vs be punished in Hell: then I am sure that euery one shall be punished in Hell. For euery one from the beginning of the world (except Christ) hath broken the lawe: and though a man may fulfill one of the tenne commandments, which in all points is very hard for him to doe, yet it is impossible for any to keepe and fulfill them al. Which law I may compare to a Ladder of ten steps, whereof, though one goe vp nine of the perfectly & wel, yet if the tenth burst or breake, or if he fall from the tenth, he is neuer a whit the better for going vp the nine steps, and so he hath such a fall, that he is neuer like to reach to the top, vnlesse he haue another, and a surer Ladder to clime by, than he did before.

OMEN. You haue said very well, and applied the thing very aptly: but I ment not that euery one that breakes the law should go vnto hell, nor euery one that saies they can keepe the lawe shall goe vnto Heauen. Adam at firste dyd breake the lawe for vs all, and brought in death: Christ did after fulfill the lawe for vs all, and brought in life. Since which time that Adam did breake the law, we that came of him were neuer able to keepe the law: yet for al that whatsoeuer he be that beleues in Christ, that is sorry for his sinnes & hartily repents the same, earnestly desiring God to forgive him for Christs sake, and is assured that Christ will rayse him vp at the last day, and that thzough his birth, life, passion, death, resurrection, and ascension, he is made a member of Christ, euen he I say, though he haue broken the lawe, shall be saved & not be punished in hell fire: for Christs performing of the law shall auaille him as much, as if he had kept the lawe himselfe. And thus though the members of Christ break the law, Christ their head for them hath performed the law. Therfore you mistooke me, for I ment the breakers of the lawe that were not the members of Christ, should be punished in Hell: it is this oure Christ that is the sure Ladder whereby we muste clime vp to Heauen. For the ten steps of the law, was either too rotten for

Too good to be true.

Note here.

vs to rest on, or else too weake thereby to reach vnto the top (or rather both) that it was neuer able to serue your turne: nowe if the ladder of Gods owne lawe be not able to guide vs to Heauen: can any thing inuented by man doe it: no it is impossible: therfore whosoever refuses this strong steire of stone, Christ, and leanes to ladders made of rotten wood of their owne inuentions, or of mad mens imaginations: surely they will fall into hell, out of which they shall neuer get againe, doe what they can.

Consider this.

SIV QIL A. It is so true that nothing is truer: but saye what you wil, and doe what you can, there are thousandes, that are so drownded in their owne drownsie dreames, so far in fauour with their owne fantasies, so bewitchde with their owne wicked witte, and so enchaunted with the sozcery of Sathan, that they will beleue neither you nor mee, and, no maruell, for they will not beleue Jesus Christ the sonne of God, which tels them the same: and therfore we must be content to be out of credite with the, seeing Christ is cleane out of credit with them. And they think they know a better easier, and shorter way to heauen, than either God doth know or his sonne Christ. Yet a man would think that God that made both heauen & earth, and is nowe in them both, doth know as perfect and as ready a way to heauen as any other, & it is very like that our sauour Christ the son of God, that was once in earth, and is nowe in Heauen, and that passed from earth to heauen himselfe, should know as good & nere a way as any man else to Heauen. If this be true, as it is most true, then what detestable doltes? what fantasticall soles: and what meeke mad men are they that neuer were yet in Heauen, nor are neuer like to come there, as far as I see, (vnlesse they refuse their owne way) that thinks they knowe a better way to Heauen, than either God or Christ the sonne of God doth. But when their own way, that they thinke will leade them to Heauen, hath brought them and tumbled them into the dungeon of Hell: then they will cry woe worth the time that they took their owne way, and refused

Marke.

fused Chzists way, that they trusted theselues which knewe nothing, and mistrusted Chzist which knew al things, and that they did forsake God their most louing Father, & fled to the fende their foe and vtter destroyer.

O M E N. They wil so: but then it is too late, they may call and cry then their harts out, for any mercy they shall finde. Because they would not call vpon God whē he would heare them: now he wil not heare them, though they cal vpon him. I cannot but compare such self-willed and self-wise persōs, to a certaine foolish traualer, that went to see a dāre friend of his, who would, if he had come to him, entertayned hym very wel, and pzoisted him very much which :traueller not knowing the way, for that he was neuer there befoze, met by chance with one that dwelled thereabout, and knew the way very wel. Of whom he enquired the way to his friends house, and then he said to the traueller, if you kepe the way still on the right hād, it wil bzing you straight to his house, but in any wise take hēde that you follow not the waye on the left hand, for if you doe, it will lead you into Woods and Thickets, where you will be in very great daunger to be deuoured of wilde beastes, but when the man was gone, the Traueller giuing little credite or none to him that tolde him the way, and pleased more with the sayze beaten path on the left hand, than with the small troden way on y right hand, and therewithall bēing more wilfull than wise, more rash than reasonable, and more carelesse than careful, toke the way on the left hand: which he followed so far, that or euer he was aware, he was among the wild beasts, who presently deuoured him. And thus through mistrusting of him which knewe the way, and trusting to himselfe that knew not the way, he sought his own sorrow, & in stead of his good chēre and commodities which he should haue had with his friend, he made the wilde beastes good chēre with his owne bodye, and so for a liking life, he got a terrible death.

A foolish
traueller.

S I V Q U I L A. Yea, but wheras this traualer through his
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Too good to be true.

folly procured but the death of his body, if he repented by his sinnes, and asked mercie of God in Christ: yet these witlesse and wilfull wretches, that walke their owne way, & refuse Christes way, procure their endlesse death both of body and soule in Hell. I praye you sir (if I may be so bolde to aske you) howe are vnthankfull or ingrate Persons bled wyth you?

OMEN. I cannot well tel you how, for we haue neuer an vnthankfull or ingrate person in all our Countrey.

SIVQILA. Then you are happy, you haue not so few of them, but we haue as many of them, the worlde is growne now to such wickednesse, that very few are grateful for benefites past, many many are tongue thankful, vntill the good turne be done: but when they haue once got the thing they gaped, for they regard him no more, than some hungry dogs saluening on a straunger for foode, do care for him, after they haue filled their bellies. Nay perhaps within a while after, he wil vse his friend as a foe, and for his good turne wil doe him two or three euil turnes.

OMEN. If suche a one were handled as there was one with vs, he would take heed how to be vnthankfull after, as long as he liued.

SIVQILA. Then belike you haue a lawe for the brydelling of ingrate persons.

OMEN. Yea that we haue, which if you had, and wel executed, I thinke there would not be long so many vnthankfull with you as there are.

SIVQ. I pray you forget not to tell me how that naughty fellow was bled.

OMEN. There was a certaine good and charitable man did ride homeward to his house, who chaunced to heare one make pitifull groaning, and then he drew nearer and nearer to the noise, and thereby at the last came to the place where he sawe the same pitiful person, saying to him, alack my friend, what ailest thou? Oh sir, said the man, as I travelled this way, being in perfect health, I sodainly fel sicke, wherby

I was constrained to lay my selfe downe in this place: and now what with the great cold I haue taken here, and what with my sodain and extream sicknes, I thinke I shall die, and that within a while, vnlesse some good & charitable mā do releue & succour me. And to tell the truth, I haue neuer a peny in al the world, and if I had, my hart is so faint, my body so sicke, and my legs so weake, that I am not able to go from this place to succor my selfe. Which when the poore sicke man had spoken, the good and charitable man wept for the grieve of his poore brother, saying: good brother bee of good comfort, God hath commaunded vs that we must loue our neighbour as our selfe, and you are one of my worldly neighbours, though I know not where you dwell, and therefore I must doe for you as I would doe for my selfe. Christ wil vs. whatsoever you would that other should do to you euen so do ye to them. Now, if I were in your case, & you in mine, I would be glad that you should help me: euen so I must be willing to aid & help you now. And so doing, I doe as I wold be done to, & therefore brother help thy selfe now as much as thou may, & I wil put to my strength as much as I can, and whereas my horse is too slender to beare vs both, thou shalt ride and I wil hold thee & go by thee on foot. To whom the sick man said, the Lord reward you, whereas I am vnable: & so with much ado, the sicke mā was set on his horse, & at the last he brought him home to his house, where he looked to him so louingly, cherished so charitably, & comforted him so curteously, that he was verie well recovered within a while after. And when the said sick man was perfectly and thoroughly hoale, and determined to go away, the saide good and charitable man said to him, brother I thanke God that I was able to do this for thee: & for that you sayde to me when I saw you first, that you had no money, therefore here is a Kiall to put in your purse, for so I woulde be glad to be done vnto if I did lacke. And then the said fellow departed away, hauing good lucke to hap on such a friende.

SIV QILA. I perceiue the first mā of al that came by him
 after

Too good to be true.

after he fel sick, did thus charitably vse him. But one might haue lien sick so with vs in an open high way, and shoulde not haue had the twentieth part of this friendship, though a hundred had come riding. Seeing him neuer so poore oꝛ sicke. I will not say, but happily he might haue got a groat amōg that hundzeth, and some perhaps would say that he had sped well.

It is to be mused at.

OMEN. Yea, but if he had none other help but that groat and so lien in the cold all night, he might hap to haue bene found dead in the morning. Truly I muse howe these men can ride so merily away, foꝛ feare their brother shoulde perishe foꝛ want of their helpe.

SIVQILA. Tutte, that is the smallest matter of a thousand. That is one of the most that they account least. But it is to be feared, that if a man should dy foꝛ want of succour in that case, God woulde require the bloude of that manne of euerye one that so rode oꝛ wente by him, because they might haue saued his life, and woulde not. Yet I thinke verily, that these hundred persons, that shoulde ride oꝛ goe by him, woulde spende a great deale moze in wast, and excessiuelye that night, than woulde haue paide foꝛ the succouring, comfoꝛting, and recouering of y^e same poore sicke person, and one oꝛ two moze. But sir, you were telling mee a tale, which (I gesse) was scantly halfe tolde, whereof, if you speake no further, you hadde bene as good not to haue begunne it at all, as to haue spoken euer a whitte, considering youre tale tended (as you sayde) of an vnthankfull person, and how he was handled therefoze. Mary in the beginning of the same, you haue displaid a perfect patterne of a pitifull person.

Note here.

OMEN. You haue fed me with such talke since I left, that I was constrained to answer you: and you haue also spoken of such vnmercifull & vncharitable Christians, that I had almost foꝛgot the ingrate and vnthankful person. But now I will procede with the same. Within a while after, the said poore man was gone, the said good & charitable man hauing

having occasion to ride aboute some businesse, in his riding his horse did stumble, wherby he was cast off from his horse into a little shallowe ditch, where there was no water, & his horse fell vpon him, so that neither he, nor his horse could stirre: yet he lay quietly, and without striving, in hope to be helped by the next person that should come that way: and as he looked vp a little, he espied the poore man comming on fote thitherwarde, that he had done so much for of late wherof he was very glad, and when he came something nigh him, he called him by his name, and said, good brother helpe me, for I am not able to helpe my selfe, my horse is fallen so vpon me, and in such a place, that, neither I, nor he, are able to stirre. But this unkinde wretch, knowing both the man and the horse well ynough, saide vnto him, and that churlishly: I haue too great hast to tarry now to helpe you: When the same man said to him againe: Ah my friend, I did not vse you thus. I care not for that (saide hee) Doe you thinke that I haue nothing else to doe, but to tary here to helpe you: let them that come next after helpe you if they will, and so the vile varlet went his way apace, and left his deare friend that had done so much for him, in that danger: then by and by came a straunger, whom he knew not, whome, as soone as he called, he helped both him and his horse vp presently: the they both rode a prettie way together, to whome this godly and charitable man shewed howe unkindely the poore man had vsed him, & how much a little before he had done for him: then said he, it was the churlishest parte that ever I hearde of before, and especially to such a friend, as you were lately to him. Truly, if I were as you, said he, I woulde reueale the whole matter thereof to the Iudge, who is such a fauourer of trueth, and hater of vice: such a defender of the Innocent, and such a punisher of the wicked: and suche a patrone to the poore, and such an enemy to the euill, that he will make that mosse ingrate villaine, to be a spectacle to all other that shall come after him. Wel, saide the godly man, though he hath shewed me

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such

Too good to be true.

such unkindnesse, yet I would be loath to bring him before the Judge, so surely he would vse him extreamely, whiche I would be soze to see: to whom the other answered, not so extreamely as he hath deserued: and seeing you are loath to doe it (saide he) I my self wil reueale it to the Judge, trusting, if I tell it to him, I shall declare no ly: to whome the godlyman said: no, be sure of y. And so presently these two men departed one from another, and immediately after, the man came home that helped the godly and charitable man that was fallen vnder his horse, not forgetting the maruelous churlishnesse and ingratitude of the fellow that would not helpe him a little, that had done so muche for him, went to the Judge and tolde him all the whole matter: to whome the Judge saide, me thinkes this tale you tell, is not like to be true. For, I beleue there is not such an ingrate person on the earth. Take heed my friend you do not saine this of enuy and spite, onely to hurt the poore fellowe wythall. My Lord said the man, I know not that fellowe so: I neuer sawe him in all my life that I remember, neither euer dyd heare of his name, before the honest and charitable man told me whome he so misused. Wel, said the Judge, if it be true, suche an vnthankfull wretch is not worthy to liue: and then the Judge commanded one of his officers to bring that vnthankful fellowe vnto him in all the haste possible, and also sent for the honest and charitable man to come before him, and when they were come, the Judge said to the honest and charitable man: Doe you know this fellowe? Yea my Lord, I knowe him, said he: By what occasion were you acquainted with him, saide the Judge, tell truth, and loke that you doe not fable with me in any wise. Wel (saide he) seeing your Lordship commaundes me, I wil doe it, which other wise I would be loath to doe. As I rode by the way, not very long since, I heard one grone pitifully, by the sound whereof I came to the place where this fellowe did lye on the ground both extreame colde, and verie sicke, whome I carried home to my house, and there with suche as

I had, I did nourishe and cherishe him, and by Gods helpe
 got him his former strength againe. And this is the very
 occasion that I was acquainted with him. Then saide the
 Judge, every one findeth not such a commoditie at their first
 acquaintaunce as he did. Howe sayste thou, saide the Judge
 to the poore fellowe, is this true? Yea my Lord, I can not
 deny it: thou haddest better lucke, saide the Judge, than
 many an honeste man than thou hath, But haddest thou *It is true.*
 neuer occasion to shewe him any friendshippe or pleasure
 since that time? No my Lord, saide the fellowe. Take heede,
 saide the Judge, that you lye not, for if you make a lye before
 me, I will make you that you shall neither lie nor tell
 trueth of a good while after. Then the Judge saide to the
 godly man that was so friendlie to him: tell me whether it
 lay in his power since to haue shewed you pleasure or not.
 Then he said, indeede my Lord, it lay once in his power
 since to haue done me pleasure: to whome the Judge said,
 then there is no doubt but he did it. Why do you not tel me,
 did he it or not? then he said to the Judge, as I could be con-
 tent not to utter the trueth, euen so I am loath to tell youre
 Lordship a lie. Truly he did it not. Then saide the Judge
 to the fellowe: How saist thou to this? then the fellowe said,
 truly (my Lord) as I went hastily by the way, vpon great
 and waightie businesse, I saw one lie vnder his Horse in a
 little shallow place, but I did not knowe that this man
 was he. Then saide the Judge, Diddest thou neuer speake
 with this man since that time? No sozsoth my Lord, saide
 he: to whome the Judge answered: Howe doest thou *Marke.*
 knowe now moze that it was he, than thou knewest then
 that it was he? then the fellowe hanged downe his head,
 and was ashamed to speake: whereat the Judge smiled,
 and all that were there. This fellowe (saide the Judge) hath
 uttered the trueth against his will, though he woulde
 lie, his tongue will not lie. And then the Judge said to the
 godlie man: What aunswere made he you when you cra-
 ued his help? truly (my Lord) I haue too great hast to carrie
 now

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nowe to helpe you: to whom I answered againe, ah my
 freind, I did not vse you thus. I care not for that, said he, doe
 you thinke that I haue nothing else to doe, but to carry here
 to helpe you: Let the that come after helpe you, if they will.
 and so churlishly he departed. And if this good man, a mere
 stranger to me, had not come by, as God woulde, and hel-
 ped me, I knowe not to what extremitie I hadde bene
 dizen. Then saide the Judge, this man hath done good two
 manner of wayes: the one is, which was duetie, in helping
 you vp, being fallen vnder your horse: the other is, in vt-
 tering to me the intollerable ingratitude of this pestiferous
 person: come neare to me, saide the Judge to the fellowe:
 Suppose this good man in that distresse had bene vnknownen
 and a stranger to thee, as it is most sure thou didst knowe
 him, as appeareth both by thy answer then made vnto him
 and by thine owne wordes vttered here befoze vs all, yet is
 that a sufficient excuse, that therefore thou shouldest not help
 him in his necessitie, or saue his life: this good and charitable
 man that founde thee almost dead: was a mere stran-
 ger to thee, and neuer knewe thee befoze: and wouldest thou
 haue thought it a good and sufficient answer, and bene well
 pleased withall, if he shoulde then haue said vnto thee, I am
 but a stranger to thee, and knowe thee not, and therefore let
 some of thy kinned, friendes, or other that knowe thee, helpe,
 succour and relieue thee, I haue other businesse with my mo-
 ney, than to bestowe it vpon thee: Howe saist thou: woulde
 this answere haue pleased thee or not: but the fellowe an-
 swered neuer a worde. Then saide the Judge, thou doest
 well to holde thy peace, for else either thou muste incurre
 the danger of lying, or condemne thy selfe by saying of trueth:
 thou varlet. pittie would haue compelled any bodye that had
 altogether a stony hart, to haue stayed so long to help a sheepe
 or a beast, but much more his Christian brother, but most of
 all, such a friend, that so lately had saued his life. Couldst
 thou suffer him to perish, that lately did preserve thee: coul-
 dest thou suffer him to lye in danger, that so louingly did
 ridde

Note here.

Marke the
Judges words

rydde thee out of daunger: couldst thou, to spare thy shorte
 laboꝝ without one peny expence, suffer him to dy, that both
 with the labour of his body, the care of his minde, and the
 spending of his substaunce, did make thee to liue: Consider
 the dumbe Dogge, whose kindnesse is suche to his friende
 and Maister. that no giste can procure him, no meate can
 moue him, noꝝ way can winne him to forsake his friende
 oꝝ Maister, no thoghe he beate him: and shall wee then,
 that are reasonable creatures, the Image of God, the mem-
 bers of Christ, the children of G D D, and the brethren of
 Christ, flye from our friendes, whome oure finger maye
 helpe, that with body and goodes did defend vs from death:
 shall we make our selues worse than Dogges, that G D D
 doth pferre befoze the Angels: haue not some Dogges
 loued their friendes and Maisters so well, that they haue
 leapt into great waters, rather endaungering themselves
 to be dꝛowned, to followe their friends and Maisters than
 to tary behind them with the safegard of their liues: Some
 Dogges haue had such a feruent loue to their friende and
 Maister, that after their death, they haue neuer eaten any
 meate, and so haue dyed foꝝ sorowe. Some also haue
 scraped vp the earth where their Maisters were buried,
 and so haue buried themselves in their Maisters graues:
 and what say you to that Dogge that loued his friend and
 Maister so aline that he burned himselfe to death on hote
 coales, when his Maister was dead. Nowe if these dumbe
 Dogges, brute beastes, and vnrasonable creatures, that
 knowe not howe a good turne shoulde bee recompenced,
 that knowe not a meete rewarde foꝝ a bountifull benefite
 noꝝ what fauoure is fitte foꝝ a faithfull friende, are so lo-
 uing to their friend, will neuer shꝛinke from their friend,
 and many times will dye with their friende: and wee that
 are reasonable creatures, that doe knowe all this, and are
 most false to our friendes, foꝝgetful of benefites, and chur-
 lish to our cherishers, then I muste accompt these dumbe
 Dogges better than we, and we worse than Dogs. Ah bar-

Too good to be true.

let, mayest thou not be ashamed to be proued worse than a Dogge? Beholde, a little Birde shall make thee ashamed. But how canst thou be ashamed? for I thinke thou haste no shame at all. The little Marlin will not prave on the last Birde that she catcheth at night, but holdes hir in hir talants al night without hurting hir, only to keepe hir selfe warmer, and then in the morning she letteth hir goe: which Marlin aduisedly marking which way the same birde doth fly, will not fly toward that quarter of all that day for hir pray, least she should hap to catch hir, and so hurt hir that had done hir good, pinch hir that had pleased hir, and kill hir that had comforted hir. This little Birde againste hir wil hath pleased the Marlin, and yet the marlin is thankfull for it: But this honest man, of his mere good will hath cherished thee and saved thy life, & yet wast thou vnthankful to him, not regarding his death. Consider (thou varlet) the loue of a Lyon, and his recompence for a benefite received.

There was one *Androcles* fled from his maister being a Senatour of Rome, with great substance, who travelling in the desert places of *Affrica*, being beparched with the heate of the Sunne, was driuen for coldnesse to ly all a daye in a Caeue, who forewearing slept verie soundely: into which Caeue at night came a great Lyon, at whose sodaine sight the man was afraide: but the Lyon not meaning to hurte him, but rather to haue some pleasure at his handes, dyd holde out his fote, wherein was a thorne, which *Androcles* at last perceiuing, partly by holding out his foot, and partly by his mournful looke, that the Lyon woulde haue hym to helpe him: by and by he looked in the Lions fote, & there he sawe the thorne that greiued him, which immediatly he plucked out, wherof the Lion was not only glad and faine, and saloned on him in suche curteous maner as he coulde: but also brought into the same Caeue dayly sufficient fode, for him to fede on. And thus in this marueilous manner, *Androcles* for his good tarne, was friendly vled of the Lion

two

two or thre yeares. But *Androcles* being wearie of this desolate life, departed from the Lyon, and then after by travelling vnwarely, was apprehended, and so was adiudged to be throwne among Lyons and other wilde beastes into a Dungeon: in which denne or place (by good happe for *Androcles*) was the selfe same Lyon, out of whose foote hee had taken the thorne, which Lyon remembryng *Androcles* better than he did him, and meaning further to gratifie his good tourne, did preserve and defende him from killing of the other beastes, which else would haue deuoured him. Thus thou mayest see howe this louing Lyon, though he were otherwise most cruell, and a deuourer of man and beast, did gratifie *Androcles*, onely for plucking a thorne out of his foote: and thou taking thy selfe to be a reasonable creature, and a Christian, which ought to be moste mercifull, humble, meeke, and thankfull, wouldest not helpe him with thy hande, but leaue him in danger of death, that moste louingly, and charitably saued thy lyfe: and therefore my iudgement is, thou shalt weare both on thy bosome and backe the figure of a Serpente for the space of seuen yeares, without taking it off at anye time, signifying as the Serpente will King him when thee is warme that preserved him from the colde: so thou hast hurte him when thou wast strong, that helped thee when thou wast weake. And whosoever shall shewe thee friendship, doe thee anye good turne, or pleasure thee in any thing during the saide seauen yeares, vnlesse in meate and drinke, and thy wages, whiche thou shalt deserue by thy labour (foresaying, that none shall be lette or hindered hereby reasonably to relieue thee, if thou chaunce to be sicke, being not able to succour thy selfe) shall weare the lyke Serpente both on his bosome and backe for the space of one yere after, and shall in all pointes be vled that one yere, as thou art all the seauen yeares. And thou shalt foure times euery yere during the sayd seuen yeares, come to this godly and

Too good to be true.

charitable man, and offer him for the space of seauen dayes to doe for him what seruice he shal require thee to doe: And because thou madest a ly befoze me since thou camest hether, therefore according to the lawe, thou shalt not speake in thre monethes after this daye: and this is my iudgement irreuocable. And the Judge rose vp, and euery one commended the wise and vertuous Iudgetherein.

SIVQ. And were the iudgements executed, and did he perfozme them, as the Judge decreed?

OMEN. Yea, you may be most certaine of that: and we neuer had any vnkind or vnthankeful person in our Countrey since,

SIVQILA. If we had the same lawe, & so straightly executed with vs, we should not haue halfe so many vnkinde and vnthankfull wretches as we haue. And as we haue no good and seuerer lawe for the punishing of this vice, so a great sorte with vs thinke, that ingratitude is no offence or faulte. Well, we must not measure our faultes by their mindes: yet the ingratitude betwene man and man, is almost nothing in comparison of the ingratitude or vnkindnesse of man towards God: for, if you marke the great benefits of God towards man on the one side, and the colde loue of man, and his vnthankfulnessse to God on the other side, then you must needes be constrained to say so. Did not God make Man at the first to his own image and likeness? Did he not plante him in that pleasaunt place called Paradise? Did he not make Heauen and Earth, Fire, Ayre, and Water, Beastes, Birdes, and fishes, and all other thinges, onely for him, befoze he was created, because that he should haue all thinges as a king ready against his comming: and what a part did he playe within a while after? God forbade him but one thing of all other, and yet he did it. Doe you not thinke that this was a kinde & thankful man that would not doe one thing at Gods requeste, that had done so many wonderful thinges for him vnrequested: and yet the perfozming of it was for his owne profite: whereas

whereas the breaking of it was the bitter destruction of him, and all his posteritie. Yet consider the great goodnesse and mercye of God to man, for all that: for whereas man by no meanes could saue himselfe out of the Devils danger, god with out y^e knowledge of man, healed this helpelesse harne even so maruelously and louingly. neuer the like was heard of. For god his deare and only sonne, of a mightie and eternal king. in heauen, became a poore and miserable man on Earth, and so suffered hunger, was as it were an abiect was buffeted, mocked, scourged, crucified, and killed, and al to saue man, that before had lost himselfe: whose death dyd disapoint the Devil of his purpose: for whosoever repents his sinnes earnestly, and beleues that sinnes shal be forgiven through Chzistes death assuredly out of all doubt, he shal be reputed for no sinner, but shal be a member of Chzist, and be an inheritioure of the Kingdome of Heauen wyth Chzist, Trauaile into what Countrey you will, and reade all the Histories in the world, and yet you shal neuer heare of the like friendship to this. Yet how thankfull and louing are the most of the inhabitants of the whole earth, to God and to Chzist his sonne, for this his benefite farre passing all other, that is, for bringing of vs from the Devil to God, and from Hell to Heauen: let vs consider in our consciences.

O M E N. Truly we doe so deeply weigh and consider this greate and inestimable loue of God, that every one with vs doth strue to exceed one another in thankfulness to Chzist. and doe those things that he commandes vs, wherein wee are assured we doe most chiefly please him. But it is possible in some other parts of the world, that many that know it wel inough, do neuer a whit regard the goodnesse of God, nor the friendship of Chzist herein.

S I Q V I L A. Nay, I knowe many, that when they haue heard this marueilous and wonderfull mercye, lone, and kindnesse of God to man: yet they haue not once in countenance or tong, shewed any whit of thankfulness therfore.

P. ij.

Yet

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yet if you should not name them Christians, they would be angry.

OMEN. Yea, but if they be not better louers of Christe than so, if they bee no more thankfull to Christ than so, and if they shewe Christe for his paines no more kindnes than so, truly for all their Christian name, Christe maye happen to say to them: Away ye workers of iniquitie, I know you not.

SIVQILA. It is a wonderfull thing that such a greate good turne shoulde be out of our mind either night or daye. But marke the fondnesse of soles: If a man were condemned to death, and the King by no meanes woulde pardon or saue his life, vnlesse some great Lord woulde be content to lye for him in prison ten yeares fast fettered in irons. and lye hard, and face euil, as the poorest prisoners of all doe all that while: & then if some good and charitable Lord shoulde be content so to be emprisoned for him, and then to saue his life: what a clapping of hands would be at that Lord: what commendations would thousands giue to that Lord: what a sort of people would reioice in that Lord: what a number would be desirous to see that Lord: and what a multitude would desire to please that Lord: yea though he saued but one mans life, & did neuer one of them any pleasure: When seeing Christ the eternall King of Heauen, came downe to this prison of Earth, remaining here thirty & three yeares, and more, and suffered death in his owne person most vilely on the Crosse, to saue all our liues, that otherwaies had bene damned diuels, why doe we not most ioyfully clappe our hands at this King: Then why should not euery one commend this mighty King: why should not we all reioice in this King: why should we not desire to see this King: why should not we be most thankfull to this King: why shoulde not all the whole worlde loue moste seruently this King: Therefore because we doe it not, what witlesse, sencelesse, carelesse, churlish, wicked, and ingrate persons are we: We are farre vnworthy to haue such a friend.

OMEN

OMEN. Truly I am of your mind: but if the man whose life the Lord had so painefully saved, should say afterwards that the saide Lord did not saue his life, but that he, by some other meanes of his owne, escaped death: would not euery one (thinke you) that should heare him say so cry out of him and saye, it was pittie he had his life? Besides the Lorde that so saued him woulde not be verie well content with him.

SIVQILA. And good reason, but now if this fellowe so saying, had bene moze woorthy to be hanged, than saued in suche a sort: then what vile varlets are they, and what are they woorthy to haue, that will by al the meanes they may, blotte out the merit of Christ, that onely with theading of his bloude hath saned them and vs all, saying, they can be saued either by their owne merits, or by some other meane wherby they turne out Christ for no body, which hath done all in all.

OMEN. These are the most vile and ingrate persons that can be, in my iudgement, they are not woorthy to liue on the earth, muche lesse in Heauen. They are moze mete to bee firebrands in hel. And I can tel them one thing, that Christ wil not thinke very wel of them that deface his death, that he spent for their life darkē: that his deedes, to defende their owne dreames: and to robbe him of his gloze, to extol their owne fancies,

SIVQILA. Such unkind and ingrate wretches, I feare are reserved to greater torments and painefuller punishments, than anye that be on earth, vnlesse they repent in time, lay hold on Christ in time, and be thankfull to God in time.

OMEN. Doubtlesse Ingratitude is a vile vice, & moze woorthy to be punished than many thinkes for.

SIVQILA. And as God doth detest ingrate persons, so he doth fauour them that be thankful, as I wil shew you by a rare example. There was an honest Gentleman sodainely had his Thumbe Striken off with the shotte of Gunne, which

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whiche when he perceiued, straightway he knéled downe and said, My Lord and God, I thanke thee, for if thou of thy goodnesse hadst not p̄serued me, I might as wel haue bin killed with this shot, as to haue lost my thumbe with this shot: therfore blessed be thy name, thou knowest better thā I, what is méete for me, thou doest al thinges for the best to them that loue thee. And within a certaine time after, this gentleman was taken prisoner, and was appointed to be hanged the next day after: and because they would make him sure for flying, he was manacled to one of his enemies and (as God would) on the same hand that lackt the thumb. But in the night, perceiuing him that was manacled with him, to sleepe very soundly, he pluckt his hande through the manacle, which he could neuer haue done, if he had had his thumbe. And so by such shift as he made, he escaped. And thus by Gods great goodnes, the losse of his thumbe was the sauing of his life.

O M E N. We may see how God doth p̄serue them, that doe please him.

S I V Q U I L A. Wea, and suffers them to perish that are vnthankfull to him: as may appeere by an ingrate Mariner, which climbing vp to the toppe of a Shippe, slipt sodainelye down, whom if God had not guided, he was as like to haue fallen into the Sea, as into the Shippe. who when he perceiued that he had no harme, said mockingly, there my nose saued me once, (neuer thanking **G O D** for his safetie) but afterwards when he thought himselfe in no daunger, a sodaine blast of wind did blow him out of the Shippe into the Sea, and then neither his nose, his handes, nor his legges could saue him. And thus **G O D** did suffer this wretch to perish, that did yeld that to his nose iestinglye, that he should attribute to **G O D** moste thankfulllye.

O M E N. Wee thinke such wonderfull & rare examples, should be a sufficient scholemaster to teach the to be thankfull to God, that are deliuered out of such desperate dangers,

gers, for without his power & providence, we can neither incurre the same, nor escape the same.

SIV QILA. You say most true, yet there is not one among a hundred, I had almost said a thousand, when they do escape great perils most wonderfully and contrary to mans expectation, that doe then fall down humbly upon their knees, and give God most humble and hartly thanks for preserving them from that peril and danger. Perhaps they will say, I had good lucke to escape thus, (neither making any great accompt that they are escaped, nor how they are escaped) but if he may be counted a naughty man, that will not once thank him that hath saved him from falling into a pit then they must needs be most vile, wicked and ingrate, that do not give God thanks, that delivers them dayly from perils & dangers: I beseech you sir, are such as write against such vices with you commended: & they that write learned and vertuous works with you esteemed?

OMEN. Yea truly are they, and if their manners and abilitie be correspondent thereto, they are had in great reputation, and come the sooner to preferment.

SIV QILA. Yea, but it is with vs quite contrary, for they that hope to attaine to any great office, beare any rule, or come to any preferment, think scorn (though they are able, to penne or publish any books) though the matter be never so good, necessary, or honest: & wherfore thinke you, forsooth because most peruersely and perversely they should be therfore of the higher sort disdained, of their equals dispraised, of their inferiours derided, of the profited thereby not thanked and of some that cannot amend it detracted. So that (but what reason is in it I know not) y^e most part with vs think it as unseemly, for one that is in authoritie, or beares rule, to publish any worke, as it is for a pedler to preach. But I am cleane of a contrary mind: Moyse was the chiefe duke of the Israelites, and yet he thought no scorn when he was in his dukedome to write five books, which at this day are called the five books of Moyse, David was a worthy king

and one whom god loved dearly, and yet for al that he did not disdain to write diuine and mysticall psalmes, which are called vntill this day Dauids psalmes, and wil be to the end of the world. Salomon was a sumptuous king, and as wise as the best of them all, and yet he thought it no dishonour to him to write these excellent books, that is the booke of wisdom, Ecclesiastes, the Proverbs, & the Canticles which are called the Proverbs and Canticles of Salomon. Dioscorides being a worthy knight did not grudge to sette forth a notable and profitable booke of the nature and property of herbes: besides many other noble personages who are more tedious to be recited, than meete to be left out, by which their books, they are more famed, their names more remembred, and they much more commended, than if they had bin dukes & kings without writing any bookes. S. Augustine is now better knowne by his bookes, than by his Bishoprick. Galen far inferiour to a king, yet an excellent phisition, is fresh in memory at this day by his lerned books but there haue bin a thousand kings that haue reigned with great maiesty, that we neuer heard of. I pray you sir, be any with you suffered to buy or beg any offices: **O M E N** I warrant you, for we are assured that they that woulde buy, doe meane for to sel, and they that do beg doe vse selldome to giue. Who will buy an office vnlesse it be more for his priuate profite, than for a common commodity: and we beleue verily whosoever begs an office, doth it more for their owne preferment, than for the executing of it truly: therefore none are admitted into any office with vs, but are called and chosen for their godlinesse, vertue, wisdom and knowledge. I would all officers were so chosen with vs, though some officers woulde not so. For many that are meet should then be in office, and many that are vnmeet should be Iacke out of office. Do the rich with you keepe good hospitality for their poore neighbours and strangers that shall passe that way: **O M E N**

MAN. I thinke you neuer heard of the like: for there is not one with vs, (if he be rich and able to maintaine a good house) but is so loth that any should passe by their house before they haue wel refreshed them with good meat & drinke that they appoint me to watch purposely about their house to smilt and desire the travellers that come by, to eate and drinke ere they goe.

WOMAN. Such a number of good and free house keepers as you speake of, are harde to finde. I haue heard of fewe suche: I knowe but fewe suche: and I thinke I shal finde none suche. In our Countrey perhaps may be some niggardly house keeper, that wil set one to watch rather to beate them away, that come for any meat and drinke. Yet we haue many good & worthy house keepers that do feast their friends, succor many strangers, and plentifully relieve the poore: but I wil give your house keepers the prick and price of al that ever I heard. What if any bee maimed with you in the defence of his Countrey, shall he haue anye reliefe after that?

MAN. You may be sure, that suche cannot be suffered to lacke, especially in such a godly and ciuill Countrey as ours is: we haue houses purposely therefore erected, with sufficient lands appertayning to the same, in which houses all maimed persons are admitted to be during their liues, and haue therein sufficient meat, drinke, cloth, lodging, and other necessaries, and they are allowed a sufficient and godly preacher who hath a reasonable stipend allowed him out of the same land.

WOMAN. Surely it is a politike order, a charitable deede, and a necessarie thing. I would we had the like with vs, for then the Prince would be profited, the maimed maintained, & the soldier encouraged. For what poore soldier wil not go to the wars more willingly, and fight where he cometh there more courageously, when he knowes he shall haue a sufficient living, if he be maimed when he cometh home? Well, there is a hundred times more spent

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Spent in vaine in our countrey in a yeare, I had almost said in a day, than would frame sufficient houses there for that purpose. Is there any maintenance in your Colledges and free schooles for the bringing vp of poore mens children in learning?

O MEN. Yea truly, and that through the whole realme: for there is neuer a Colledge, nor free-schoole in all oure countrey, but there is sufficient landes belonging to them for the educating only of poore mens children.

SIVQILA. What: only for poore mens children: may not one rich mans son creepe in and not be espied: may not the Maister of the Colledge or the chiefe doers for the free schooles, helpe now and then their friends child in and keep the poore mans child out: for it is an euill Cooke that cannot like his owne fingers.

O MEN. I tell you truly, there is none can, nor may be admitted there, but poore mens children. whose friends are not able to maintaine them to learning: For the father of euery such child, or the mother of the childe (if the father be dead) or the child himself (if both his father and mother be dead) before the same child be admitted, shall sit at the same Colledge or Schoolehouse gate, in very poore attire, for the space of 3. daies from morning to euening, hauing a writing tied on his or hir bosom, with these words following in it. This is the poore man or poore woman, that through great pouertie is enforst to haue his or hir childe brought vp as a poore Scholler in this Colledge or Schoole, and the same party shall hold a bore & receiue therein the mony and almes of such well disposed persons as shall passe by them.

SIVQILA. Truly this is an excellent way that the rich mens sonnes shall not take vp poore Schollers rooms, for the rich disdain to be called poore, and be much more ashamed to beg as doe the poore: but the poore man is double glad hereof, for he is not only sure thereby his childe shall haue foode, raiment, and learning for nothing, but also that they themselves shall haue some reliefe during the saide three

dayes

dales, of good and charitable persons that shal see them sit there. Hereby you are sure, that the great and riche mens combes are cut, from bearing suiters in anye of these places for their sonnes. If the same pollicie were used with vs, so many rich mens sons would not be brought vp in colleges with the livings appointed for the poore schollers. I feare y^e a great sort of rich men haue, & doe dayly with theyr heauy poulches, either thrust them out, or keepe them out of the Colledges and scholes, where they ought to be placed wel if they that giue such rewards and bribes, knew what it is to rob the poore, and they that take the rewards or bribes, knew what it is to defraude the poore, the one would not be halfe so ready in giuing, nor the other so greedy in taking. Wel, I am sure, as godly men as they, haue not done it: as wise men as they, cannot find in their harts to doe it: and as honest men as they, will neuer doe it. But what if some shamelesse, greedy or niggardly rich man or woman, (for other I am sure would neuer doe it) shoulde by fraude or craft (notwithstanding this policy) place his or hir sonne, or any other, in any such Colledge or Schole, in the room of a poore scholler?

O M E N. Truly he or she shal forfeite to the first reuealer thereof, the fourth part of all his or hir gooddes, and further, he or she shal forfeit the one halfe of all the rest of his or hir goods, which presently shal be to the vse of the poore childe that shoulde haue bene admitted by course into that Colledge or Schole, where any suche is admitted thus fraudulently: for euery poore scholler with vs is placed in the Colledges and Scholes by an excellent good order and course) and likewise shal forfeit the one halfe of al his or hir landes, which the same poore scholler shal haue to him and to his heires for ever immediatly after his or hyr death.

S I V Q U E S T I O N. Some perhaps will thinke, that this is a very hard and straight law, that for such a fault shoulde make one lose both halfe of his landes and goods.

Z.ij.

O M E N.

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WHEN belike they thinke it is but a small faulte: for a riche man to robbe a poore childe. Well, lette them thinke what they will, none in our Countrey thinke so: and the wise will thinke (whatsoever they thinke) that this law is not made to make any lose their lands or goods but to make many take heed that they doe not lose theys landes and goods. And though some perhappes will thinke there is no cause why the poore childe shoulde have halfe the landes and goods of the rich man, the lawe that willet it, is cause good enough. Besides it is a greate reason that the poore childe shoulde have halfe the landes and goods of the riche man that hath done him wrong: as the riche mans sonne to have all the poore childes living, that never did him harme: as for such, goddiss name glorie on them. **B**ut shall the Maysters of the Colledges and the doers for the Scholes escape free, if they admitte any riche mennes sonnes into the poore Schollers houses, contrary to this wel meante order, or if by their sufferance or negligence any is admitted thus fraudulently or craftily?

O MEN, Then you mighte well thinke, that we were partiall, and not the men that we are. Nay evere suche Maister of a Colledge, and chiefe doer for the Scholes that do so offend, shal quite be put out of their houses or office and the first revealer or complainer thereof shal have the fourth parte of all their gooddes, and the one halfe of the reste of all their gooddes shal equally be distributed, and given among all the poore Schollers of the same Colledge or Schole whereof such an offender was maister or chiefe doer: and also they shal bee imprisoned therfore one halfe yeared. I woulde suche as doe so, were used so, and then they that doe so, I thinke sure woulde not do so. Well, I will not trouble you with another matter: If a simple man, not knowinge to any of the higher powers or Magistrates, poore in comparison, and meanely apparelled shoulde

shoulde inuente and shalwe out something that were good, honest, reasonable, necessarie, commendable, profitable, & possible, onely for a common wealth, and not for his priuate gaine) woulde they receyue it thankfully, and peruse it willingly?

OMEN. Yea that they woulde, I warrant you: and if it were such a sute as you say, they woulde authorize it speedily, besides their curious countenaunces, and their preferring of him, that it woulde not a little encozage other to employ their wits to such good deuises: for we consider and respect the matter, not the man, the goodnes, not the garment: the wit, not the wealth, and the learning, not the lyeing.

SIVQILA. By this meanes many learned, pregnant & witty men, wil be allured to be baste, which else woulde bee idle: so laboꝝ, which els woulde loiter, and so put forth their knowledge, which should ly hidde. Surely herein you are much to be comended, and as the inuentoꝝ of good things ought to be cherished: so deuisers of euil are to be punished. You say I remember, that the rich doe giue thzoughe the perswading of Preachers, Curates and Ministers, at or befoze their death, of their goods and landes to the buyding of Hospitalls, & to many other good vles: I pray you what vles are they that you meane of?

OMEN. Forsothe I will shew you, they giue it to the feeding of poze fatherlesse, to the relieuing of poze wanting widowes, so; succouring of poze prisoners, to the helping of poze beginners, to the setting forthwarde of poze diligent appzentices and seruants, to the mayntenance of such as are maymed, so; the defence of our Countrey, so; the redeeming of imprisoned debtors, so; helping of poze hindered Husbandmen, so; the succouring of poze scholars at learning, to the helping of poze Maydes at their marriage, to the restoring of poze decayed Gentlemen (not by vnthriftinesse) to their landes, to the repairing of broke Bridges, towarde the mending of euill and daungerous wayes, to the enriching of decayed and empottershed cities,

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SIVQILA. Nay I haue no moze to aske you: wherefoze though I be not able other wise to gratifie you, yet I most heartily thanke you fo: your paines in talking so long with me, fo: your kindnesse in reuealing all these things vnto me, and fo: your curtesie in hearing me talke so patientlie.

OMEN. What I haue done, if you thinke it well done, I am glad it is done, being soze fo: the troublesome trauaile you are like to haue homewarde.

SIVQILA. Well sir, I doubt not, but that my Lord and God will guide and p:otecte me home againe.

OMEN. That same God guide you, that you giue gloze vnto. I know you are faithfull, patient, and giuen to p:ayer: and whosoever p:ayeth vnto him faithfullly, he will p:otect him most safely.

SIVQILA. I am certaine thereof. And now fare ye wel: it is time fo: me to be going hence.

OMEN. God blesse you, and defend you in your iourney.

SIVQILA. Amen.

FINIS.

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Handwritten text in a column on the left margin, likely bleed-through from the reverse side. The text is mostly illegible due to fading and the quality of the scan, but appears to be a list or index of items.